THE

EXPLANATORY QUESTION BOOK,

WITH

ANALYTICAL AND EXPOSITORY NOTES.

EDITED AND COMPILED BY

A PRACTICAL SABBATH SCHOOL TEACHER.

WITH AN INTRODUCTION BY

REV. EDWARD N. KIRK, D.D.,

OF BOSTON.

BOSTON:
HENRY HOYT, 9 CORNHILL
NEW YORK: SHELDON & CO.
CHICAGO: WILLIAM TOMLINSON.
CINCINNATI: GEORGE CROSBY.

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INTRODUCTION.

BY REV. E. N. KIRK, D.D.

THE piety of our day is both fervent and active. To secure its stability, we must encourage the acquisition of religious knowledge. The kingdom of Christ is a kingdom of light; therefore it is predicted as a sign of its progress in the world — "Many shall run to and fro, and knowledge shall be increased." It is devoutly to be hoped that the church will diminish neither its present fervor nor its activity. But a religion merely or disproportionately emotional and active, must become extravagant and morbid. The healthful balance can be preserved only by a due employment of the intellect in the investigation of revealed truth, and the acquisition of religious knowledge.

Doctrine; or, to employ terms that have not awakened so much blind prejudice; scientific statement of gospel truth; clear, discriminating, comprehensive views of the divine facts and principles of the Bible, are of peculiar importance in our time. And it is cheering to see, that there is an increasing demand for religious books, and especially for those of the character of this volume.

We do not object to either the emotional or active character of the prevailing piety of our time; nor, even to the spirit of enterprise pervading every department of society. Only, let Christian men see to it, that the profound and systematic study of the Bible be promoted in an equal degree.

And we particularly recommend to those living in our day the study of the divine attributes. Our religion lacks the divine element greatly. What man is, what man feels, and what man is to do, are now made very prominent. All those are important, indispensable. But, "this is life eternal, to *know* thee the only true God, and Jesus Christ." We have much theology which ought to be called anthropology; man is made by it to be the beginning, centre, and end. Let us return to a profounder contemplation of our infinite and adorable Creator and Redeemer.

Boston, 1859.

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TO TEACHERS AND SCHOLARS.

A WORD to teachers and scholars, and to every one into whose hands the book may fall. All have an equal interest in the word of God. It lies at the foundation of usefulness, happiness, and salvation, and with the hope of increasing a love for its study, the Explanatory Question Book has been prepared. It goes forth to your hands baptized in prayer, and solemnly consecrated to Christ.

The lessons in this, or any similar book, are but a sketch, or plan, for the teacher or scholar to fill up and complete.

The *Scripture references* require a careful examination. Frequently, their appropriateness to the question will not be clear until the context is read. But two or three passages can usually be quoted in answer to each question, while in many instances, ten times that number might be referred to with equal propriety. For this reason, if for no other, a REFERENCE BIBLE should always be used in the study of these lessons. It is, of itself, a Commentary, explaining and expounding Scripture by Scripture.

The Compiler has drawn somewhat freely from the Comprehensive Commentary, Dwight's Theology, Woods' Works, The Mine Explored, Summary of Biblical Antiquities, Union Bible Dictionary, Questions and Answers on the Books of the Bible, all of which may be had at the bookstore of H. Hoyt, No. 9, Cornhill, Boston, and other Sabbath School Depositories.

These works, or others of a similar character, are indispensable to a thorough progress in religious knowledge. If the interest and ambition of the teacher and scholar extend only to asking the question and reading the text in reply, but little progress can be made. Spiritual knowledge will not grow in the atmosphere of cold formality. The head and heart must co-operate in so great a work. But, by far the most important assistant in studying the word of God, is *the influence of the Holy Spirit*. This, in answer to devout and earnest prayer, is promised and will be received. Without his teaching, all efforts are in vain.

COMPILER.

ABBREVIATIONS. — In addition to the usual abreviations of the books of the Bible the following are used: f. c., first clause; m. c., middle clause; l. c., last clause.

LESSON I.

EXISTENCE OF GOD.

1. What is God? Ans. — God is a Spirit, eternal in existence and infinite in all his attributes, the creator and preserver of all things.
2. What is the basis of all true religion? Ans. — A belief in the existence and perfections of God. Heb. 11 : 6.
3. What *is religion?* Ans. — A system of truths of which God is the great subject, and a system of affections and conduct of which *He* is the supreme object.
4. What evidence is there that such a being as God exists? Ans. — The material creation, the human soul, and the Bible, afford the most positive evidence.
5. How does the material universe prove his existence? Ans. — Every effect *must have* a cause; and on this principle there must be a being capable of creating, upholding, and governing the universe.
6. What are we to infer from the evident marks of design and contrivance in the world? Ans. — A design involves the *certainty* of a designer, and a designer must be an intelligent, spiritual being.
7. Does human reason teach us to believe in God? Ans. — It does most clearly.
8. Do mankind generally believe in the existence of a Supreme Being? Ans. — They do. In nearly all heathen nations there are more or less traces of this belief.
9. How does Paul say "the things that are made" teach us of God? Rom. 1 : 19, 20.
10. What does he say of the heathen? Rom. 1 : 21.
11. Has any other being but God ever *claimed* to be the creator of the universe and the giver of life to all creatures?
12. What is an atheist, a deist, a pantheist, an infidel?
13. Are there many *sincere* atheists?
14. What is a practical atheist? Ps. 14 : 1; Eph. 2 : 12.
15. Do any of these systems of error tend to promote godliness and virtue?
16. Can you refer to any examples in history?
17. How does the Bible describe the practical atheist? Ps. 14: 1–3; Rom. 3 : 13–18.
18. What is the character of the true God? Exod. 15 : 11.
19. How are we to regard him? Deut. 10 : 12, 13; Mark, 12 : 30.
20. Do you constantly order your thoughts, words, and conduct, with reference to the existence and presence of a Holy God?

NOTES. — The existence of things universally proves the existence of God. This is certain; and we *know* it is certain by the connection between cause and effect, for all mankind have acknowledged in the clearest manner possible, the inseparable nature of this connection. *Every effect must have a cause.* We have no knowledge of any begun existence, or of any change, which has taken place without a cause. Every house had a builder, every watch had a maker. Our earth, the sun, the stars, the whole universe of matter, had a maker just as really as the house or the watch. The house, the watch, is the effect, the maker is the cause. So the universe is an effect, the maker or creator is the cause; and that cause we call GOD. The works of nature just as clearly demonstrate the being of God, as the works of art do the existence of man.

Again: every man knows with absolute certainty that he, himself, exists. He knows, also, that he did not always exist, but *began* to be. It is clearly certain to him, also, that his existence was caused, not casual, — that it was produced by a cause adequate to such a production, — a cause possessing and exerting all the understanding necessary to contrive, and the power necessary to create, such a being as man. This cause, this creator, we call GOD. Man possesses not only a material body, exhibiting skill and design in his maker, but an immaterial, thinking spirit. The cause of his existence, therefore, his creator, must be a being able to create that thinking spirit, — the soul of man.

We acknowledge the existence of man. We *say* we see him, but we do not. We see, indeed, a moving, active, walking form, and we hear a voice; but this form, these motions, this voice are simply *effects* of a cause, and that cause is, the immaterial, thinking mind, or spirit. All power lies in spirit, and in spirit only! Matter is inert. Not having mind or spirit, it has no power. Of itself, it never did and never can change its place or form. Under no combinations or circumstances, can it move itself. Your hand, your tongue, your feet, can no more move themselves, than a book or a stone. Your mind *wills* that they move and they obey. God moves matter as you move your limbs, — that is, by the power of his will. It is no more for him to move a mountain into the sea, than for you to move your hand from one side of the table to the other.

The existence of God is not denied for want of evidence, but because the heart is opposed to such a pure and holy being, — omnipotent, omniscient, and of infinite justice. Men choose to deny his existence rather than yield to his claims. Atheism, therefore, originates in the *heart*, not in the intellect.

LESSON II.

INSPIRATION OF THE SCRIPTURES.

1. What is Divine inspiration? (See Notes.)
2. Does not Paul *directly assert* the inspiration of the Scriptures? 2 Tim. 3: 16.
3. In what instances did God reveal his will by the direct infusion of ideas? 2 Sam. 23: 2, 3; Matt. 10: 20; Gal. 1: 11, 12.
4. In what instances by audible voices? Exod. 19: 19; Numb. 7: 89; 12: 8; Dan. 4: 31; Acts, 9: 4; 2 Pet. 1: 17, 18.
5. In what instances by celestial messengers? Gen. 18: 1, 2; Luke, 1: 11, 19; Judges 6: 11; Acts 27: 23.
6. In what instances by dreams and visions? Gen. 15: 1; Numb. 12: 6; Joel, 2: 28; Matt. 2: 12, 13; Acts, 10: 10–13; 2 Cor. 12: 1, 4.
7. Did the sacred writers believe they were inspired? Exod. 4: 15, 16; Ezek. 3: 4, 10; John, 16: 13, 14; Gal. 1: 12; Rev. 1: 1, 2.
8. Did David claim inspiration? 2 Sam. 23: 2.
9. Does Christ sanction that claim? Mark, 12: 36.
10. Could any approval be more positive?
11. Does Moses say the Lord spake unto him? Exod. 3: 14; 7: 1; Levit. 24: 13; Deut. 2: 2, 3.
12. When did God say to Moses, "I will be with thy mouth and thou shalt be to him instead of God"? Exod. 4: 15, 16.
13. How does Christ confirm the inspiration of Moses? Matt. 22: 31, 32; Luke, 20: 37, 38; John, 5: 46.
14. Where is it said that God spake by David? Acts, 4: 25.
15. Was Isaiah inspired? Is. 1: 1; 6: 6–9: Acts, 28: 25.
16. Refer to some proofs that the writers of the New Testament were inspired. 2 Pet. 3: 15; 1 Cor. 2: 13; 2 Tim. 3: 16.
17. Would *good* men have made a claim to inspiration falsely?
18. Would *bad* men have written so holy a book?
19. How has the Christian Church, in all ages, regarded the inspiration of the Scriptures?
20. When God speaks to man, may we not suppose some things will be above our comprehension in this life? Job, 37: 23 Ps. 139: 6; 145: 3; Rom. 11: 33.
21. For what purpose were the Scriptures written? John, 20: 31.
22. How do the wicked feel about the light of truth? John, 3: 19, 20.
23. Do *you* believe in Christ, and have you given him your heart?

NOTES.—By the inspiration of the Scriptures we mean "such an immediate and complete *communication* by the Holy Spirit to the mind of the sacred writers of those things which could not have otherwise been known, and such an effectual *superintendence* as to those matters which they might have been informed of by other means, as entirely preserved them from error in every particular which could in the least affect any of the doctrines or precepts contained in their writings, or mislead any person who considered them as the divine infallible standard of truth and duty."—*Scott.*

"The sacred writers were moved or excited by the Holy Ghost, to reveal particular events, and set down particular observations."—*Dick.*

God revealed his will and truth to prophets, apostles, and sacred writers; 1st, By direct infusion of ideas. 2d, By audible voices. 3d, By celestial messengers. 4th, By dreams and visions.

Even bad men, as Balaam, owned that a divine power controlled their tongues and pens, while good men, as Paul, ascribed their writings to the agency of the Spirit. The proofs that the Bible is inspired are; 1. The supernatural character of its truths, being, many of them, such as the mind could not otherwise have known. 2. The harmony, unity, and purity of those truths, though given by frail men and centuries apart. 3. The prophecies, always in fulfilment. 4. The miracles wrought in attestation of its divine origin.

We must distinguish between what is revealed and what is merely *detailed* in the Bible, such as the unwise speeches of Job's friends, and the wicked sayings of Satan. Christ himself repeatedly referred to, or quoted from, the Law, the Prophets, and the Psalms, the three divisions of the Old Testament Scriptures, as then arranged by the Jews. He often reproved them for their *traditions*, but never for their *Scriptures*. He commanded them to "search the Scriptures," for "they are they which testify of me." The early Christians bore decided testimony to the inspired character of the New Testament. They called it "the Word of God," "the Oracles of Heaven," "the Voice of God." "Clemens Romanus, Bishop of Rome (A.D. 91–110), says, "The Scriptures are the true words of the Spirit." Justin Martyr says (A.D. 89–164), "the gospels were written by men full of the Holy Ghost." Origen taught that "the Scriptures proceeded from the Holy Ghost."

Such evidence, internal and external, settles the question beyond controversy, and should relieve every believing heart from doubt. Let us put our hearts into the Bible and the Bible into our hearts that its words may indeed be spirit and life to our souls.

LESSON III.

UNITY OF GOD.

1. What is the meaning of unity?
2. How would you define the terms "Unity of God" and "Divine Unity?"
3. Does *reason* teach this doctrine?
4. Do the works of creation prove that there is but one true God?
5. How did God announce himself to Moses? Exod. 3: 14; 6: 2, 3; 20: 1–3; Deut. 32: 39, 40.
6. Has any other being ever claimed to be the only living and true God?
7. Do the Scriptures clearly assert that there is one, and but one God? Deut. 6: 4; 1 Cor. 8: 4–6; 1 Tim. 2: 5.
8. Please examine the following texts: "He is God alone," 2 Kings, 19: 15; "There is none else," Deut. 4: 35; "None beside him," 2 Sam. 7: 22; "None with him," Deut. 32: 39; "None before him," Is. 43: 10; "None like him," Exod. 8: 10; 1 Kings, 8: 23; "Beside me there is no Saviour," Is. 43: 11.
9. What is Polytheism? Ans. — The doctrine of a plurality of Gods, or invisible beings superior to man, and having an agency in the government of the world.
10. What is idolatry? Ans. — the worship of idols, images, or any thing made by hands, or which is not God
11. Has idolatry extensively prevailed in the world? (See Union Bible Dictionary.)
12. Does it prevail, and among what nations at the present day?
13. How can you account for the strong tendency to idolatry among the people of Israel? Ans. — They had not a distinct idea of the unity of God. Idolatry prevailed in Egypt and all the nations around them, and they became strangely infected with the fatal error; and it was not till after the Babylonian captivity that they became firmly established in the belief of one God.
14. Were they not warned against idolatry? Exod. 22: 20; Deut. 4: 19; 8: 19; 1 Kings, 9: 6.
15. How was the sin of idolatry to be punished? Deut. 13: 1–9; 17: 2–5; 2 Kings, 22: 17.
16. Were they forbidden to set up idols in the heart? Ezek. 14: 3–8.
17. Have *you* any idols in your heart?
18. Are you not required to forsake *all* for Christ? Luke 14: 26, 27, 33.

NOTES. — *Unity* means *one*. The terms "Divine Unity" and "Unity of God," simply mean ONE GOD. That there is one only living and true God, eternal in existence, immutable in character, and infinite in all his attributes, reason, itself teaches, and the Holy Scriptures most clearly assert and prove.

Reason, in every age of the world, whenever it has admitted the being of one infinite God, has found it difficult to admit the existence of more than one. This is true of Patriarchs, Jews, Christians, Mohammedans, and all those modern infidels, who have not denied the existence of such a God.

God himself in the most solemn manner declares, "I am God, and there is none else;" and the sacred writers throughout the Scriptures, with a harmony clearly impossible without direct inspiration, unite in writing of, and worshipping Him, as the only living and true God, and on this truth are founded all the doctrines, precepts, and ordinances of the Bible.

No other being has ever claimed to be the true God and creator of the universe, and whenever any person or being has been believed in, or worshipped as such, it has been wholly gratuitous, unclaimed, and unasked.

Those texts of Scripture which declare that there is one, and only one God, assert the Divine Unity *in opposition to the idols of the heathen, i.e., Polytheism.* They do not assert, and are not intended to assert, the Divine Unity in opposition to the Deity and personality of the LORD JESUS CHRIST and the HOLY SPIRIT. Two Gods, eternal, infinite, and perfect in every attribute cannot exist at the same time, at least, we cannot conceive of such existence, because if they were infinite and perfect they would be just alike, *i.e.*, one God. The doctrine of the Unity of God, does not weaken the doctrine of the Trinity. The unity of a being proves nothing concerning his nature, attributes, or modes of existence. Thus man, is *one man;* but is composed of body and spirit, each possessing a great diversity of powers and faculties.

Mohammedanism has ever been the great asserter of God's unity, and the destroyer of idols. Probably no system of error has done so much for the truth. Mohammed claimed to be greater than Christ, but propagated his religion, a system of abominations, by fire and sword, destroying idols and their worshippers, and establishing the worship of one God.

It is humiliating in the highest degree to examine the corruptions of idolatrous worship. There is hardly an animal or beast on the earth, a fish, or monster of the deep, a fowl of the air, reptile, or creeping thing, that has not been worshipped by mankind.

LESSON IV.

THE TRINITY.

1. How would you define the doctrine of the Trinity?
2. Do the Scriptures reveal to us *how* this can be, or only the truth that *it is* so?
3. Is it possible for us clearly to comprehend attributes and faculties we do not ourselves possess?
4. Is the doctrine of the Trinity any more mysterious to us, than the eternity and omnipresence of God, or the union of our own bodies and souls?
5. Are there not many mysteries connected with the existence of God, his government, and the way of salvation?
6. Does not Paul often speak of them? 1 Cor. 2: 7; 15: 51; Eph. 3: 9; 5: 32; 1 Tim. 3: 9.
7. What are some of the great mysteries in the natural world? Ans. — The law of gravitation, electricity, life, and volition.
8. Is there any reason for rejecting a mysterious truth in spiritual things any more than in natural?
9. What passages in the Old Testament are supposed to indicate the number of persons in the Godhead? Numb. 6: 24–26; Is. 6: 3; 48: 16.
10. What other passages indicate a plurality in the Godhead? Gen. 1: 26; 3: 22; 11: 7.
11. What attributes do the Scriptures ascribe to Christ and the Holy Spirit conjointly with God the Father?
    (1.) Eternity of existence. Rev. 1: 8, 11, 17; Heb. 9: 14.
    (2.) Omnipresence and omniscience. Matt. 28: 20; John, 2: 24, 25; Ps. 139: 7; 1 Cor. 2: 10, 11.
    (3.) Omnipotence. Matt. 28: 18; Rom. 15: 19.
    (4.) Holiness. Heb. 7: 26; Eph. 1: 13, l. c.
    (5.) Wisdom. Col. 2: 3; Eph. 1: 17.
    (6.) Truth. John, 14: 6; 15: 26.
    (7.) Goodness. Acts, 10: 38; Neh. 9: 20.
    (8.) Grace. John, 1: 14; Heb. 10: 29.
12. In what passages are the three persons of the Godhead joined? Matt. 28: 19; 2 Cor. 13: 14; 1 John, 5: 7.
13. Are these three persons equal in knowledge, wisdom, power, and glory?
14. Is the doctrine of the Trinity a fundamental one of the Christian faith? Matt. 28: 19. It is. Belief is the foundation of practice. If our belief is wrong, our conduct *toward God* will be wrong to the same degree.

NOTES. — In the preceding lesson, we have examined the proofs that there is *one*, and *but one living and true God*. We have found those proofs to be abundant and conclusive. Revelation, reason, and the material world demonstrate this great truth with tenfold sunlight clearness. The Scriptures prove, also, with equal force and clearness, that the ONE GOD exists in *three persons*, the FATHER, SON, and HOLY GHOST, and these three are one God; the same in substance, equal in power and glory. Three persons in one Godhead. This doctrine, the distinct personality and deity of Father, Son, and Holy Ghost, is called "The Trinity." If you ask *how* one God can exist in three persons, we reply, that the Scriptures nowhere reveal to us *how* it can be, but only that *it is*. The doctrine is not presented to our intellects to be comprehended, but, *to our faith to be believed*.

The Father speaks to the Son, gives him commands, sends him, honors him, invests him with power over angels, men, and the whole creation. Now, who can believe that God, the Father, speaks to himself, commands, sends, honors himself, etc. On the other side, the Son obeys the Father, does his will, speaks to him, thanks him, and prays to him. Is it conceivable that Christ should address such language to himself? Did he speak to, thank, and pray to *himself*? Certainly not. But he does say, "I and my Father are one;" thus proving the Father and Son to be *two persons*, but *one God*. The same may be said of the Holy Spirit. He is as clearly recognized as a Divine Person with all the attributes of God. The apostles, disciples, and early Christians, regarded idolatry as an aggravated sin in the sight of God, and yet they worshipped the *Father*, *Son*, and *Holy Ghost*, sometimes joining them together, and often addressing them separately.

Mysterious or offensive as the doctrine of the Trinity may appear to some, it is evidently the basis of the Christian religion. Without it, there remains no foundation for the covenant or work of redemption, — for an atonement or mediation between a holy God and sinful men, — no foundation for any sanctifying operation upon the heart; and none for grace, peace, pardon, and salvation through Christ.

Most, if not all the prevalent errors respecting the Trinity, originated in the effort to divest the Godhead of *mystery*. *Analogical reasoning* was resorted to, and because three persons could not be found in *one man*, the conclusion was that they could not be found in *one God*. It would be just as wise to conclude that because *man* cannot be omnipresent, *God* cannot be. The test of human analogy cannot be applied to the sublime and glorious mystery of the TRIUNE GOD.

LESSON V.

NATURE AND ATTRIBUTES OF GOD.

1. What does Christ say of the nature of God? John, 4: 24, f. c.
2. What is "a Spirit?" (See notes.)
3. How would you define the distinction between spirit and matter?
4. Has matter any power of itself? (See notes to Lesson I.)
5. In what, then, lies *all* power? (See notes to Lesson I.)
6. Is there no power in a lever or a screw? Ans. — No; the power is really in the mind that applies them.
7. Is your power in your body *of itself*, or in your spirit that inhabits that body?
8. If God is a spirit and we are spirits, how would you define the difference? Ans. — God is a spirit, uncreated, eternal, infinite, without form or body. We are spirits created, finite, immortal, but not eternal; at present inhabiting bodies of material substance.
9. Is not the word "spirits," often used in Scripture instead of men, or mankind? Numb. 16: 22; 27: 16.
10. Is not the existence of spirit in our own bodies just as mysterious as the existence of God in the universe? Ans. — It is, so far as human reason can discern.
11. Is the Divine Spirit a personal being? (Notes.)
12. What are the natural attributes of God?
13. What is an attribute? Ans. — That which is attributed. That which belongs to, or is inherent in a person or being. A power, quality, or faculty of mind or spirit.
14. Why are they termed natural attributes?
15. What are his moral attributes?
16. Is there any distinction between the terms "perfections" and "attributes?"
17. Is God a holy being? Lev. 19: 2; Is. 6: 3; Rev. 15: 4.
18. Is he a glorious being? Exod. 15: 11; Ps. 8: 1; 138: 5.
19. Is he exalted above all other beings? 1 Chron. 29: 11; Neh. 9: 5; Ps 46: 10; 97: 9.
20. Is *love* ascribed to him as peculiar to his character? 1 John, 4: 8, 16.
21. How has he manifested that love to the world? John, 3: 16; Rom. 5: 8; 2 Cor. 5: 19–21; 1 John, 4: 9.
22. Do you love him?
22. Do you love to study his character?
24. Are you interested in these lessons?
25. Let us close with that solemn Doxology. 1 Tim. 1: 17.

NOTES. — We have examined the proofs of the existence of God, and found them complete and abundant, from nature, from reason, and from revelation. We are now to consider the *Nature* and *Attributes* of God. By "nature" in this instance, we mean his mode of existence, and not his character.

Christ, the eternal Son, declares that, "God is a Spirit," *i.e.*, an intelligent, immaterial, independent essence or being, invisible and without form. Spirit has no matter in its structure, and is, therefore, distinct from, and wholly unlike all material substances.

We have no authority for confining the properties of spirit to any corporeal form. *Man* has a certain portion of space within which he exercises perception and volition. This sphere of Spirit may be indefinitely enlarged, and the Divine Spirit being infinite in essence as well as in power, may fill the universe of matter and of space.

This Divine Spirit is a personal being. That which thinks, designs, contrives, *must be* a person. That person is God, whose character and attributes we are now to consider.

The words "perfections" and "attributes" as applied to God, are often used as synonymous terms. The attributes of God *are* his perfections. The attributes of *man* are not perfections.

1st. The natural attributes of God are those which do not *necessarily* imply moral qualities. These are his Eternity, Immutability, Omniscience, Omnipresence, Omnipotence, Independence, Invisibility, and Incomprehensibility.

2d. His moral attributes are his Holiness, Goodness, Justice, Mercy, Wisdom, Truth, and Faithfulness.

In all these God is infinitely perfect and glorious, so that they are with emphatic propriety termed his PERFECTIONS. Combined, they form a character, infinitely holy, just, and good; *essentially* holy in the highest sense, pure, sinless, immaculate, — a being of infinite wisdom and power, capable of designing, creating, and governing the universe of mind and matter.

The limits of this book do not permit us to examine all the Divine attributes in order and detail, but we shall consider those most frequently referred to in the Word of God. We earnestly commend to every student of the Bible (and who should not be one?) a thorough study of the Divine character, as revealed in his word. With the assistance of a Reference Bible, or concordance, those passages can easily be concentrated upon the mind and heart, which describe, or refer to those distinctive attributes which combine to form the glory of the infinite God. His Love, Sovereignty, Grace, Benevolence, Patience, and Compassion, should all be studied in this systematic way.

LESSON VI.

GOD ETERNAL AND IMMUTABLE.

1. What is the literal meaning of *eternal*? Ans. — Without beginning or end of existence.
2. Do the Scriptures teach that God is eternal? Deut. 33 : 27, f. c.; Is. 57 : 15; 1 Tim. 1 : 17, f. c.
3. Does God declare his own eternity? Deut. 32 : 40.
4. What do you understand by that language? Ans. — "I exist alike in all times and places, in eternity and immensity."
5. What did God announce to Moses as his memorial name to all generations? Exod. 3 : 14, 15.
6. What phraseology of Scripture is in accordance with Deut. 32 : 40, and Exod. 3 : 14? Ans. — The eternal God, the everlasting God.
7. Did God clothe Moses with special authority to announce his name and character? Exod. 4 : 16, l. c.
8. How does David allude to the eternity and immutability of God. Ps. 41 : 13; 102 : 24–27; 106 : 48.
9. What is Paul's language on this subject? Rom. 1 : 20; 2 Cor. 4 : 18.
10. What is the distinction between eternity and immortality?
11. What is meant by the immutability of God?
12. Do the Scriptures prove that God does not change? Ps. 102 : 27; Mal. 3 : 6; James, 1 : 17.
13. Is it possible for God to possess at one time an attribute that he did not and will not always possess?
14. Was he the same before he created the material universe as he is at this hour? 2 Pet. 3 : 8.
15. Should not this establish our confidence in his moral government?
16. What does he assure us concerning day and night, and the seasons? Gen. 8 : 22.
17. What would the least possible change in God be? Ans. — A change from perfection to imperfection.
18. Do the motions of the heavenly bodies illustrate his immutability?
19. Are eternity and immutability ascribed to Christ? Is. 44 : 6; John, 1 : 1–3; Heb. 1 : 8, 10; Rev. 1 : 10, 11, 17, 18.
20. What is the proper study of mankind? (Notes.)
21. Is this in accordance with the popular belief and practice?
22. How is man best studied?
23. In what light is the true state of the human heart most clearly seen? (Notes.)

NOTES. — Pope made a great mistake when he wrote, "The proper study of mankind is *man*." It is a low and debasing view of the great life-work of an immortal being, to make it consist in studying his fellow-man, his equal in depravity, and only his equal in natural gifts. The proper study of mankind is GOD! God, eternal in existence, immutable in character! Yea, study him, live to him, live in him, — in his light shining in the person of his Son, — a light which dispels the mystery of human history and character, and invests mankind with the true dignity of the sons of God. Man is best studied by studying God, his maker. He cannot know himself, his own heart, without first knowing God. Its true state can only be seen in the light of his glorious perfections and the cross of Christ. Study, then, his character and his word! The evenings of a single week, devoted to the study of each of his attributes, would prove a lasting blessing to your souls.

The Scriptures teach in the clearest and most emphatic manner, the eternity of God; that he is self-existent, without beginning or end, the same yesterday, to-day, and forever! As if to take an oath by himself, he says: "I lift up my hand to heaven and say, I live *forever*."

Reason teaches the same. Could we conceive of a time when nothing, not even God existed, then it is certain nothing, not even God, ever would have existed. Nothing could only produce nothing. God is self-existent, but not self-created, although the creator of all other beings and things. He exists in, and of himself. It was not owing to any cause whatever, that he eternally existed. His existence was, is, and forever will be, without cause.

God is immutable. He is subject to no change in his manner of being, his perfections, thoughts, desires, purposes, or determinations. Change implies imperfections; a beginning or end of a part or the whole. Eternal in existence, infinite in all his attributes, he must of necessity be immutable. It is literally impossible that he ever could have changed, or ever will, or can change. His works and the laws which govern them prove this. The heavenly bodies, vast and mysterious as their motions are, vary not a second of time in thousands of years. The laws of reproduction of the vegetable and animal kingdoms are equally unchangeable.

The contemplation of a being possessing such a combination of attributes, all glorious in their nature, and infinite in degree, enlarges and invigorates the mind, and prepares the soul for his eternal love and worship. We do not, and cannot, love a person whom we do not know, and if we know him but little, we shall love him but little.

LESSON VII.

OMNIPRESENCE AND OMNISCIENCE OF GOD.

1. What is the meaning of "omnipresence"? (Notes.)
2. Can any being but an infinite God be omnipresent?
3. Do the Scriptures represent him as omnipresent? Ps. 139: 1–12; Prov. 15: 3; Jer. 23: 23, 24.
4. Can you refer to other passages of corresponding import? 1 Chron. 16: 25, 26; 2 Chron. 6: 18; Ps. 147: 5.
5. Is this attribute ascribed to Christ? Math. 28: 20; 1 Cor. 1: 2; Eph. 1: 23; Col. 3: 11.
6. If God is everywhere present, does he not see all things? 2 Chron. 16: 9; Job, 24: 23; Ps. 94: 9.
7. What is the meaning of omniscience? (Notes.)
8. Does the Bible ascribe infinite knowledge to God? Job, 37: 16; Acts, 15: 18; 1 John 3: 20.
9. Can his knowledge be increased? Ps. 147: 5, l. c.
10. What is the meaning of "infinite"?
11. What things are known only to God? Deut. 29: 29, f. c.; 1 Kings, 8: 39, l. c.; Mark, 13: 32.
12. Does God know all our ways? Job, 34: 21, 22; Ps. 33: 13, 14.
13. Does he know all our wants? Matt. 6: 8, 31, 32.
14. Did God know the history and events of this world before he created it? Acts, 15: 18; Heb. 4: 13.
15. Is this attribute of omniscience ascribed to Christ? Matt. 9: 4; John, 6: 64; 21: 17; Rev. 2: 23.
16. Does God know and search the heart? Ps. 44: 21; 90: 8; Jer. 17: 10; 20: 12: Luke, 16: 15.
17. What is the meaning of the word *reins* as used in Scripture? Ans. — The heart, or seat of the affections and passions.
18. Does the Lord Jesus know all hearts? Matt. 12: 25, f. c.; Luke, 6: 8; John, 2: 24, 25.
19. What does the Bible say of the character of the heart? Jer. 17: 9; Matt. 15: 19, 20; Rom. 3: 9–18.
20. If such is the natural heart, does it not show the necessity of a change? John, 3: 3, 7; 1 Pet. 1: 23.
21. How does the Bible describe the renewed heart? Ezek. 36: 25, 26; John, 15: 3; 17: 22, 23. Heb. 10: 16, 17.
22. Is your heart a natural or renewed one?
23. What effect will this lesson and the consideration of these attributes have upon your daily lives and conversation?
24. Do you realize the truth that all sin is in the heart?
25. Do you often, and sincerely pray as David did? Ps. 26: 2; 51: 10.

NOTES. — By omnipresence is meant, "presence in every place at the same time; unbounded, universal presence." This belongs to God alone, and it must, by an absolute necessity, belong to him. Without it he would not be infinite. In the nature of things it is impossible that the power or knowledge of God should reach to any extent beyond his presence. We can conceive of no point in matter or space but he is present there; in the depths of the ocean and the earth, in the remotest of the heavenly bodies, and in boundless space beyond, this intelligent, omniscient, personal being, — God, is present.

By omniscience is meant "a perfect knowledge of all things at the same time, and at all times." God being the creator, preserver, and disposer of all things, must necessarily possess a perfect knowledge of his own works, and this must be *infinite* knowledge. All *possible* things are as perfectly known to him as those that are actual. His knowledge is underived, unacquired, infinite, immutable, and eternal. Not only the Scriptures but the eternity, omnipresence, and omniscience of God assure us that with him there is no time past or future. *All is one eternal now.* The first generation of men and the last, are as distinctly before him now, as they ever were, or ever will be. No event, no change however small is beneath his notice, or can escape it.

The omnipresence and omniscience of God, so clearly proved by reason and revelation, show the monstrous folly and absurdity of *Pantheism,* the doctrine that *the universe is God;* that all things that exist are *parts of God.* Thus, flowers, trees, stones, and animals are parts of the Supreme Being. The pantheist says, God is not the *creator* of the universe, but that the universe is God, that *we* were not created by him but are *parts of* him.

These attributes invest the character of God with sublime, solemn, and awful grandeur! We live in God and God lives in us. This intelligent, personal, omniscient, holy being, stands before us with a searching gaze, that penetrates to our inmost thoughts. Our thoughts are words, are acts; desire, is doing, is possessing. *Our secret sins are set in the light of his countenance.* Who would not shrink from having his most secret sins and thoughts known to his dearest friend? Yet God knows them all, in every light and shade, with a more clear, instantaneous, and perfect knowledge than we possess or can conceive of. *He* sees the thought, desire, motive, and volition, before they are, or can be expressed by acts. He sees thought as we see acts. An act, however guilty and atrocious, is but the outward manifestation of what previously existed in the heart. Thou, God seest me! To the sinner, — to all out of Christ, this is a solemn and awful thought, — *a holy being knows my heart.* To the humble, earnest, spiritual Christian it is a comforting and blessed reflection.

LESSON VIII.

OMNIPOTENCE AND INDEPENDENCE OF GOD.

1. How would you define these attributes? (Notes.)
2. Why do you limit omnipotence to all *possible* power? Ans. —Because there are some things which even an omnipotent being cannot do. He cannot violate his own laws, nor make a thing *to be*, and *not* to be, at the same time, nor make two bodies occupy the same place at the same time.
3. What does Paul say that God cannot do? Titus, 1 : 2.
4. How would you prove the omnipresence of God from the works of creation?
5. What do the magnitude, number, and distance of the heavenly bodies prove their creator to be?
6. Can you give any facts as to the magnitude, distance, and velocity of those bodies?
7. Is God's control over matter supreme and independent?
8. Has matter ever rebelled against this control?
9. Does the Bible ascribe omnipotence to God? Rev. 19 : 6.
10. In what passages is he said to be almighty? Gen. 17 : 1; Exod. 6 : 3; Jer. 32 : 18; Rev. 1 : 8; 4 : 8; 21 : 22.
11. Did God create all things? Gen. 1 : 1; Jer. 10 : 12; Rev. 4 : 11.
12. In what other passages is his power declared and extolled? 1 Cron. 29 : 11; Ps. 145 : 10, 11; Is. 40 : 12, 26; 48 : 12, 13.
13. Are the attributes of omnipotence and independence ascribed to Christ? Is. 9 : 6; Matt. 28 : 18; John, 1 : 3; Rom. 11 : 36; Col. 1 : 16, 17.
14. How did he manifest this power when on earth? Matt. 9 : 6; 10 : 1; Luke, 5 : 13, 17, l. c.; John, 11 : 43, 44.
15. Is the power of Christ celebrated by the heavenly host? Rev. 5 : 13; 7 : 9–12; 12 : 10.
16. Does the omnipotence of God extend to *spirit* as well as matter? Numb. 16 : 22; Prov. 16 : 2; Matt. 8 : 16.
17. How will the omnipotent power be manifested toward the wicked? Ps. 9 : 17; 75 : 8; Mal. 4 : 1.
18. Will Christ manifest *his* power in punishing the wicked? Matt. 13 : 41, 42; 25 : 41; 2 Thes. 1 : 7–9.
19. Is not a holy being of omnipotent power greatly to be feared? Deut. 28 : 58, 59; Ps. 111 : 10; Matt. 10 : 28.
20. How does God regard those that fear him? Ps. 34 : 7–11; 103 : 13; Mal. 3; 16, 17; Luke, 1 : 50.
21. Do you fear, and love him too?

NOTES. — "The word omnipotence, is derived from *omnis*, all, and *potens*, powerful, all powerful. Hence omnipotence, almighty power. Unlimited or infinite power. A word strictly applicable only to God. It is sometimes used for God. The works of creation demonstrate the omnipotence of God." — *Webster*.

By omnipotence is meant, almighty, infinite power; that is, all *possible* power. An independent being is self-existent, with attributes underived and infinite, and with power perfectly to execute his own will.

The object of this lesson is not so much to prove that God is omnipotent and independent, as it is to impress the great truth that he is so, clearly and forcibly upon the mind. A consideration of the material universe demonstrates God's infinite power over matter. Worlds, suns, and systems, surpassing the power of science to number or measure, suspended in infinite space, revolving and moving with inconceivable velocity, passing each other, crossing orbit after orbit of bodies, whose magnitude and velocity are equal to their own, and yet, with such absolute precision that the position, transits, and eclipses of those within telescopic range, can be accurately determined, centuries past, or to come, — these, spoken into existence, moved and controlled by one power, demonstrate that power to be OMNIPOTENT. Science and art have produced chronometers so perfect as only to vary a few seconds in a year. But should God's timekeepers, — suns, stars, and comets, — vary a second in a thousand years, there would long ere this have been a "wreck of matter." It is well known that light travels at the rate of 95,000 miles in a second of time, consequently a ray of light is *eight minutes* in coming from the sun to the earth, but there are nebulæ (stars) at so great a distance that it would take light *two hundred millions of years* to reach this earth. Take the wings of the morning light, soar and soar to the utmost bound of telescopic vision, rest there, in absolute weariness of thought, then onward, upward soar again, millions of miles multiplied by millions more; but the bound is not reached! God and his works are there!

But these vast and countless worlds are silent, inanimate matter, made for, and subservient to, a higher and greater work, the human soul. *This* is an *intelligent* creation that loves, adores her creator and redeemer, making earth and heaven vocal with her songs of praise and ascriptions of glory, honor, dominion, and power. It cannot escape the notice of the *Christian* that these attributes are ascribed to our blessed Lord Jesus, in the clearest and most emphatic language of inspiration. "All things were created by him; and without him was not any thing made that was made, for of him and through him and to him are all things; to whom be glory forever, Amen."

LESSON IX.

GOD INVISIBLE AND INCOMPREHENSIBLE.

1. How did God announce himself to Moses? Exod. 3: 14; 33: 20.
2. What is probably meant by the expression, *my face?* Ans. — Full, unveiled glory.
3. What is probably meant by the words, *my back parts?* Ans. — A inferior or partial disclosure or revelation of his glory. Exod. 33: 22.
4. What was Moses' prayer in Exod. 33: 18?
5. How did God answer it? Exod. 33: 19–22.
6. Of whom was that Rock an emblem? Ans. — Christ, and it is only in him that we can see any thing of the true glory of Infinite Majesty. John, 14: 8, 9.
7. What is Christ declared to be? (Notes.)
8. Does not Christ declare that no man hath seen the Father? John, 5: 37; 6: 46.
9. Do the Scriptures often refer to God as an invisible being? Job, 9: 11; John, 1: 18; 1 Tim. 6: 16; 1 John, 4: 12.
10. How does Paul address the King Eternal? 1 Tim. 1: 17.
11. How are the invisible things of God to be clearly seen? Rom. 1: 20.
12. Are they not still more clearly seen in Christ?
13. How does Paul commend Moses' faith? Heb. 11: 27.
14. What is the meaning of incomprehensible? Ans. — That which cannot be comprehended or understood; beyond the reach of human intellect, — inconceivable. The nature of *spiritual being* is incomprehensible.
15. Do the Scriptures represent God as incomprehensible? Job, 36: 26; 37: 5; Rom. 11: 33.
16. Is he also unsearchable? Job, 11: 7; 26: 14; Ps. 145: 3; Is. 40: 28.
17. Do the Scriptures represent him as *past finding out* in his nature and ways? Job, 5: 9; 9: 10; 37: 23.
18. What are his judgments said to be? Ps. 36: 6.
19. God himself being incomprehensible and unsearchable, would not his word probably be so to finite minds?
20. What things belong especially to God? Deut. 29: 29.
21. To whom will he reveal secret things? Ps. 25: 14; Prov. 3: 32, l. c.; John, 7: 17.
22. What is the best interpreter of the Bible? John, 16: 13.
23. Do you desire and seek the teaching of the spirit?
24. Is it the joy of your soul to study and contemplate God and his word?

NOTES. — No language in the Bible is more clear and definite than that which describes the Supreme Being as *invisible and incomprehensible.* Indeed, he must of necessity be so to all finite minds, so far as minds are dependent upon the senses. Our spirits may feel the power of his presence, but our senses cannot perceive him. God is a spirit, pure, immaterial, and invisible, and he seems to guard this mysterious attribute with most jealous care. He declares himself, that he is invisible, and that "there shall no man see me and live." He is not merely a spiritual substance, but an intelligent, willing, acting person or being, not only invisible as all spirits are, — not to be seen with our bodily eyes, — but he is not to be seen by any *created* mind here or in eternity. This is his nature, — his mode of existence. Hence, in the most solemn manner he forbids man to frame in his own mind, or with his hands, any image or likeness of God, and threatens with the most terrible punishment all who dare to disobey. To make such an image is a great sin. To worship it, is idolatry, an abomination in the sight of the only living and true God. The opposition of the heart to God is seen in nothing more strikingly than in its determination to have a *visible* deity, — a picture, an image, a statue, a beast, a bird, something, any thing for the eye to rest upon, however worthless, disgusting, or vile. The worship and service of an invisible, incomprehensible being is the test of obedience and faith.

But there is *one* "image of God" whom we are all commanded to worship; the Lord Jesus Christ is "the image of God, the brightness of his glory and the express image of his person, in whom dwelleth all the fulness of the Godhead bodily, — who is over all, God blessed forever." Let all the angels of God worship him."

God is incomprehensible and unsearchable. The Scriptures abound in declarations of this truth. Nor in the nature of things can it be otherwise. The finite cannot comprehend the infinite. God is incomprehensible "in the nature of his being, in the eternity of his existence, the infinitude of his attributes, in the work of his creation," — of providence, and of grace. "Which things the angels desire to look into." The Lord Jesus Christ is as really invisible and incomprehensible *to us* as God the Father. All the attributes that are ascribed to one, are ascribed to the other.

No mortal eye can bear the sight of infinite majesty. When God descended upon Mount Sinai, so terrible was the sight, that Moses said, "I exceedingly fear and quake." When Christ was transfigured, his disciples fell on their faces before him; and when he walked among the golden candlesticks John *fell at his feet as dead.*

LESSON X.

HOLINESS AND GOODNESS OF GOD.

1. What is meant by holiness as applied to God. Ans. — A nature and character, infinitely benevolent, pure, sinless, immaculate.
2. Does God announce himself to us as a holy being? Levit. 11 : 44, 45 ; 19 : 2 ; Is. 43 : 15 ; Ezek. 39 : 7.
3. Did Christ address him as a holy being? John, 17 : 11.
4. How is the intensity of his holiness expressed? Is. 6 : 3 ; Rev. 4 : 8.
5. Refer to some other passages ascribing holiness to God? Exod. 15 : 11 ; Ps. 22 : 3 ; Hos. 11 : 9.
6. Are there not many other passages of a similar import? Ans. — Yes ; more than fifty, in which he is addressed, or described as a pure and holy being.
7. What things pertaining to God are declared to be holy? Ans. — His throne, Ps. 47 : 8 ; habitation, Deut. 26 : 15 ; hill, Ps. 3 : 4 ; mountains, Is. 65 : 25, l. c. ; heaven, Ps. 20 : 6 ; house, Ps. 93 : 5 ; Sabbath, Exod. 16 : 23.
8. Is holiness ascribed to Christ? Acts, 2 : 27 ; 4 : 30 ; Heb. 7 : 26.
9. Does he not require his people to be holy and perfect? Levit. 20 : 26 ; Matt. 5 : 48 ; Eph. 1 : 4.
10. Does not God hate and abhor sin and the sinner? Levit. 20 : 23 ; 26 : 30 ; Jer. 44 : 12 ; Zech. 8 : 17.
11. Is not the holiness of God manifested in the condemnation and punishment of the wicked? Rev. 16 : 5–7 ; 18 : 1, 2, 20, 24 ; 19 : 1, 2, f. c.
12. What does *reason* teach us concerning the GOODNESS of God?
13. What does the natural world teach us concerning his goodness?
14. Has ever a nerve, muscle, or any organization *for the production of pain* been discovered in the human body? Ans. — No ; nor in any other body.
15. When Moses besought the Lord to show him his glory, what reply did he receive? Exod. 33 : 19, f. c.
16. When did he do this? Exod. 34 : 6, 7.
17. Do the Scriptures declare the goodness of God? 1 Chron. 16 : 34 ; Ps. 145 : 7 ; Matt. 5 : 45.
18. Is this attribute ascribed to Christ? John, 10 : 11, 14, 15 ; Acts, 10 : 38.
19. How can we *know* that God is good? Ps. 34 : 8, f. c.
20. In contemplating his goodness do you remember also, that he is *just* and *holy*?

NOTES. — We have examined the proofs of the existence of God, and of his *natural* attributes. We now proceed to his *moral* attributes. Of these, Holiness is first in order. This is not distinctively an attribute, but pervades all the attributes and the entire nature and character of God. Holiness consists in love, or true benevolence, and in *holy love* consist all goodness and righteousness. God is love, *holy love*. All his attributes blend together and merge into this as the colors of the rainbow, when mingled, form pure white.

This holy love is clearly manifested in his *law*, which is "holy, just, and good," and in the condemnation and punishment of impenitent transgressors of that law, no less than in the pardon and salvation of penitent believers in Christ.

It is also clearly manifested in his providential dealings with us individually, in adversity, affliction and bereavement, no less than in the blessings of prosperity. God's holy hatred of sin, is written everywhere in his word, his works, and his providence. His holiness is *infinite* and *eternal*. It forever was, and forever will be, opposed to sin, and every form of moral evil. *This is seen in the Cross of Christ.*

Goodness is that attribute of God which leads him to desire the happiness of all his creatures irrespective of character, and to supply their wants, — to bestow the blessings of life, providence, and grace upon the evil and the good.

The evidences of the GOODNESS of God are abundant in and all around us. We may all exclaim from our inmost souls, "The goodness of God endureth continually." "How great is his goodness! how great is his bounty!" It is seen in the structure of our bodies; not a muscle or nerve of which was made to give pain. It is seen in the supply of our wants and the wants of every living thing. Every creature coming into the world with animal life, in whatever climate, or under whatever circumstances, is immediately supplied with food best suited to its taste, and care best suited to its wants. The goodness of God is beautifully seen in the vegetable kingdom, in every tree, plant, and flower.

The *laws of adaptation*, running throughout the animal and vegetable kingdoms, and the moral and natural worlds, should fill our souls with the most adoring and exalted views of the goodness of God, — of that pure benevolence, that holy love which abhors sin, and would win every heart to its own purity.

Are you greatly interested in this most exalted of all studies? Your usefulness and growth in grace very much depend upon your *knowledge of God*. You cannot *love* a person or being whom you do not know. The more you study the character of God the more will you love him.

LESSON XI.

WISDOM OF GOD.

1. What is the meaning of the word wisdom?
2. How does it differ from knowledge?
3. May not a person possess great knowledge without wisdom?
4. How would you define wisdom as a divine attribute?
5. What other attributes unite in forming this?
6. Do the Scriptures assert the wisdom of God? Job, 36 : 5; Dan. 2 : 20; Rom. 11 : 33.
7. What is said of his understanding? Ps. 147 : 5; Is. 40 : 28.
8. What is said of his wisdom in the creation of the world? Ps. 104 : 24; Prov. 3 : 19, 20; Jer. 10 : 12.
9. What does astronomy reveal to us of the wisdom of God?
10. How is this wisdom displayed in the revolution of the seasons?
11. How do the wonderful effects of the law of gravitation illustrate the wisdom of God?
12. Are great men always wise? Job, 32 : 9.
13. Who giveth wisdom to men? Dan. 2 : 20–22; Jas. 1 : 5.
14. How does God regard the wisdom of men? Is. 44 : 25; 1 Cor. 1 : 25, 27; 3 : 19, 20.
15. How is the wisdom of God displayed in providing for the wants of all living creatures?
16. How is it seen in the formation of clouds and the fall of rain?
17. How, in the adaptation of animals to different climates?
18. Will you show how the wisdom of God is displayed in the structure of that most wonderful organ, the eye?
19. How in the human frame? (See "Truth made simple," by Todd.)
20. What is the beginning of wisdom in us? Ps. 111 : 10, f. c.; Prov. 15 : 33.
21. Is wisdom better than gold? Prov. 16 : 16.
22. How can we obtain wisdom? James, 1 : 5.
23. What are the characteristics of true wisdom? James, 3 : 17.
24. What great work is the crowning glory of infinite wisdom? Ans. — Redemption by Christ. Eph. 1 : 8, 9; 3 : 10, 11.
25. How has God shown his wisdom in his word?
26. Is this attribute of divine wisdom ascribed to Christ? Is. 11 : 2; 1 Cor. 1 : 24; Col. 2 : 3.
27. What are the Scriptures able to do for us? 2 Tim. 3 : 15.
28. Have they made you thus wise?

NOTES. — The word *wisdom* means, 1. The faculty of contriving and discerning. 2. The right use, or exercise of knowledge. It is applied, both to character, and conduct. As applied to character, it denotes that faculty or attribute which contrives, discerns, chooses, etc. As applied to conduct, it denotes the choice of *good* ends, or purposes, and the selection and adoption of the best means for accomplishing them. DIVINE WISDOM, is that attribute of God which contrives or discerns the best possible things to be done, and devises and chooses the best possible means for doing them.

It is, therefore, a compound attribute, comprising Omniscience and Benevolence, both of which are united in planning and accomplishing all real good in the progress of his immense and eternal kingdom. It is one of the most glorious, unsearchable, and amazing attributes of the infinite God. It pervades the natural and moral world, the visible and invisible. The mind wearies, almost with the first attempt to fathom its infinite depths. Paul, that mighty intellect so full of the holy Ghost, could only exclaim "O the depths of the riches, both of the wisdom and knowledge of God!" In contemplating the wisdom of God, the material world first strikes the mind, and fills it with exalted and adoring views of this divine attribute. Planets, suns, stars, and comets in countless numbers, whirling on their axes or moving in their orbits with inconceivable velocity throughout infinite space, all shine forth the wisdom of God. No less clearly is this attribute seen in the *law of gravitation*, that law which gives weight to, and guides the motions of, every particle of dust; which binds those particles into worlds, and those worlds into systems of boundless extent, — with unerring precision guiding their motions, — the motions of suns and comets, and bringing the apple from the tree, and the drop from the clouds.

The *Eye* could only have been constructed by infinite wisdom. It was the first telescope, the first optical instrument, ever made, and all others are but imitations of it. It is, of itself, sufficient evidence of the existence, wisdom, and goodness of God!

But by far the most adoring and glorious exhibition of divine wisdom is seen in the redemption of the soul through the incarnation, sufferings, and death of Christ.

"'Twas great to speak a world from naught
But greater to redeem."

* * * * *

"Here the whole Deity is seen,
Nor dares a creature guess
Which of the glories brightest shine,
The *Justice* or the grace."

LESSON XII

JUSTICE OF GOD.

1. What is commutative justice? (Notes.)
2. What is distributive justice?
3. What is general justice?
4. How would you define justice as an attribute of the Supreme Being?
5. Why should his justice have regard first to himself? Ans. — Because he is the great fountain, the source of all justice.
6. Is it not of infinite value to the world to have one infallible standard of justice?
7. Do the Scriptures represent God as a Being of perfect justice? Deut. 32 : 4; Ps. 89 : 14; Rev. 15 : 3, l. c.
8. Have those whom he has afflicted and chastised ascribed justice to him? Neh. 9 : 33; Lam. 1 : 18.
9. Is not the Law of God just and holy: Ps. 19 : 7; Rom. 7 : 12.
10. Have not all men *broken* that Law? Eccls. 7 : 20; Rom. 3 : 23.
11. If God is a Being of infinite justice, how then can any be pardoned or saved? John, 3 : 16.
12. Have not the wicked great reason to fear the divine justice? Exod. 23 : 7; Job, 21 : 19, 20; Matt. 25 : 41.
13. Does God take pleasure in the death of the wicked? Ezek. 18 : 31, 32.
14. If justice were the only divine attribute would any be saved?
15. What is he beside a "just God"? Is. 45 : 21, l. c., 22.
16. What will be the doom of those who deny this Saviour and reject his salvation? Matt. 10 : 33; Mark, 8 : 38; 2 Thes. 1 : 9.
17. Is the attribute of justice ascribed to Christ? Is. 9 : 7; Acts, 3 : 14; 22 : 14.
18. In what remarkable instances has God exhibited to the world his perfect justice? Ans. — In drowning the world with a flood, in the destruction of Sodom and Gomorrah, in the captivity and dispersion of the Jews, and the destruction of Jerusalem.
19. What still greater display of his justice will he make? Matt. 25 : 31–46.
20. Should not the infinite justice of God excite our fear? Heb. 10 : 30, 31; 12 : 29.
21. How can we be justified before God and have peace with him? Rom. 5 : 1, 8, 9; 1 John, 1 : 7.
22. While you adore his justice, do you implore his mercy?

NOTES. — Justice may be divided into three kinds, or, there are three ways in which the term is often used. 1. COMMUTATIVE JUSTICE, denotes the exchange of one thing for another of equal value. In this sense it enters into all sales, contracts, exchanges of property, services, and labor. 2. DISTRIBUTIVE JUSTICE. It is in this sense applied to Rulers and Magistrates, and denotes exactly that treatment of the citizen which his *personal conduct merits*. 3. GENERAL JUSTICE. This, in a much more extended sense than either of the others, denotes doing that which is, on the whole, right, — that which will most promote the universal good. In this sense Justice, together with its corresponding term, Righteousness, is used as synonymous with benevolence and virtue, and involves the whole of moral excellence. Justice, as an attribute of God, is that disposition which gives birth to these, or either of these kinds of conduct. "IT IS GOD'S INFINITE REGARD FOR RIGHT," that attribute which secures, with infinite precision to every intelligent creature, that treatment, discipline, reward, or punishment in this and the future world which will most promote the glory of God and the good of his moral universe.

In this sense, the justice of God respects, first, himself, and secondly, his creatures. 1. God is infinitely just as his conduct respects himself. In a uniform series of dispensations, he exhibits his own character as supremely glorious, excellent, and lovely; as deserving all possible admiration, confidence, love, obedience, and worship.

2. God is perfectly just to his creatures. Justice to himself *is* justice to his creatures. He can in no way so promote the universal good, as in unfolding his own exalted and supremely excellent, and holy character, and requiring universal conformity to it. He is infinite in this, as in every attribute, and in all the varied discipline of his providence; in all his boundless dominion, throughout time and eternity, not a wrong, not a mistake, not a defect, not an omission, can ever mar his pure and perfect justice. He has informed us in a multitude of direct declarations that he is a God of consummate justice. In his law he requires all men to be just, assuring them, that in this character he will love them, and in the contrary character he will hate them. In the one, he will reward, in the other, punish them. He would have them love justice, and seek to promote it, and to abhor every form of wrong, outrage, and oppression, whether among nations or individuals. We only love God as we love his justice. For the strong to oppress the weak is especially offensive to the justice of God.

How gloriously is God qualified by this attribute for the sovereign control and government of the moral and natural universe!

LESSON XIII.

THE MERCY OF GOD.

1. What is the ordinary meaning of the word Mercy?
2. How would you define Divine Mercy?
3. Please give the distinction between mercy and goodness.
4. How does *grace* differ from mercy? (Notes.)
5. What has grace provided for mankind?
6. Whom does mercy pardon?
7. Upon whom does God bestow his goodness? Matt. 5: 45.
8. Do the Scriptures represent God as a merciful Being? Numb. 14: 18; Ps. 103: 8; James, 5: 11.
9. Did he announce himself to Moses in this character? Exod. 34: 6, 7.
10. To whom will he show his mercy? Exod. 20: 6; Prov. 28: 13, l. c.; Is. 55: 7.
11. What is promised to those that fear him? Ps. 103: 11, 17; Luke, 1: 50.
12. What promises are made to those who obey God? Deut. 5: 10; Ps. 25: 10.
13. What is promised to the penitent? 2 Chron. 30: 9; Jer. 3: 12; 31: 19, 20.
14. What has God promised to those who love him? Deut. 7: 9; 1 Cor. 2: 9.
15. What promise is made to those who trust in God? Ps. 32: 10; 34: 22.
16. How can we obtain divine mercy? Heb. 4: 16.
17. What prayer should *every one* offer? Luke, 18: 13, l. c.
18. Refer to some texts which declare the compassion of God. Ps. 86: 15; Lam. 3: 22.
19. Does he exercise pity towards his people? Ps. 103: 13; Is. 63: 9; James, 5: 11.
20. Are long suffering and forbearance ascribed to him? Rom. 2: 4; 1 Tim. 1: 16; 2 Pet. 3: 9.
21. Is loving kindness ascribed to him also? Ps. 36: 7; Jer. 31: 3; Hos. 2: 19.
22. Does God display his sovereignty in his mercy? Exod. 33: 19, l. c.
23. Is man naturally merciful? Ps. 25: 19; 74: 20; Prov. 12: 10, l. c.; Hos. 4: 1.
24. Are we not required to be merciful and compassionate? Zech. 7: 9; Gal. 6: 2; 1 Pet. 3: 8.
25. Can we hope for forgiveness unless we forgive others? Matt. 6: 12, 15; 18: 35; Mark, 11: 25, 26.

NOTES. — MERCY, in its ordinary sense, is that true benevolence, or tenderness of heart which disposes a person to overlook injuries, or to treat the offender better than he deserves. It is that disposition that tempers justice and induces the injured person to forgive the injury, or inflict less punishment than law or justice will warrant. In this sense, there is, perhaps, no word in our language precisely synonymous with mercy. *Grace* comes the nearest to it, but mercy is exercised *only* toward *offenders*, and only toward *penitent* offenders.

"Grace, however, meets the sinner irrespective of any sense of his own want. It provided the atonement for him before he knew he needed it." Sovereign grace, unasked by man, opened the way of salvation and mercy pardons all who enter.

Justice, untempered by mercy or grace, would condemn and punish all transgressors of God's holy law, penitent and impenitent, alike. But mercy steps in through the door opened by grace, and cries, "Pardon the penitent believer in Christ."

Mercy is a distinguishing attribute of the Supreme Being. It is the noblest possible exercise of true benevolence. It must be distinguished from *goodness*, for that showers blessings upon all, the just and the unjust, the evil and unthankful. Mercy is shown only to *penitent* offenders. Where there is no guilt there can be no mercy, and where there is no *repentance* there can be no mercy. Divine mercy is the foundation of prayer. Without it we should not have been taught to pray. Justice would have condemned us all unheard. Had there been no *mercy-seat*, there could have been no *altar*. Grace erected the altar and laid the bloody sacrifice thereon. With faith in that sacrifice let us confess our sins and implore the mercy of God.

God requires us to show mercy to others, — to man and to beast. We are forbidden to hope for, or even to *ask* forgiveness, unless we forgive others. We can receive mercy only as we show mercy. We are required to cultivate kind, tender, compassionate thoughts and sentiments, and utter only words of love and mercy.

Eternal life is the fruit of mercy, and the infinite cost of that life to us, shows how great is the mercy of God. No stronger proof *could* he give of it, than to pardon *our* sins only on condition of repentance and faith in Christ. That brief but heartfelt prayer, so especially commended by Christ, "God be merciful to me a sinner," was addressed to the *mercy* of God. But the proud, self-righteous heart revolts against a confession of sin, and a supplication for mercy, so humiliating. Thousands choose to die and suffer, rather than confess and implore! Let us adore the grace that provided the atonement and the mercy that pardons the penitent believer. *God be merciful to me a sinner!*

LESSON XIV.

TRUTH AND FAITHFULNESS OF GOD.

1. What is Truth? (Notes.)
2. What is Faithfulness?
3. How would you define the difference between them?
4. Can we conceive of a person or being as possessing one of these attributes without the other?
5. What other attributes render these a moral necessity in the character of God? Ans. — Benevolence, omnipotence, and immutability.
6. Has God declared himself to be a God of Truth? Exod. 34: 6; Deut. 32: 4.
7. Is this attribute ascribed to him by the sacred writers generally? Ps. 100: 5; Is. 25: 1; Micah, 7: 20.
8. Do the Scriptures represent him as a faithful covenant-keeping God? Deut. 7: 9; Dan. 9: 4; 2 Thes. 3: 3.
9. Has God been faithful in fulfilling his promises to his people? Josh. 21: 44, 45; Luke, 1: 72, 73; Acts, 13: 32, 33.
10. Has he been faithful in fulfilling his threatenings to the wicked? Gen. 6: 13, l. c., 7; 21: 19; 13, 14, 24, 25.
11. Did God threaten his own chosen people with dispersion and captivity for their unbelief and rebellion? Levit. 26: 31–33; Ezek. 12: 13–16; 20: 23, 24; Zeph. 1: 12–18.
12. Were these threatenings fulfilled? 2 Chron. 36: 19–21; Ezek. 36: 19, 20; 39: 23.
13. Must not a being of infinite holiness, truth, and faithfulness, hate and abhor lying and falsehood?
14. Where has he recorded this? Ps. 52: 2–5; Prov. 6: 16–19.
15. What was the sin and punishment of Ananias and Sapphira? Acts, 5: 1–11.
16. What will be the doom of all liars? Rev. 21: 8, 27; 22: 15.
17. Who is the father of lies? John, 8: 44.
18. What was Satan's first lie? Gen. 3: 4.
19. What was prepared for him? Matt. 25: 41.
20. Do the Scriptures ascribe the attribute of Truth to Christ? John, 1: 14, 17; 14: 6; Rev. 3: 7.
21. What is the Bible often called? Ans. — Divine Truth.
22. Why is it so necessary to guard against deceit and falsehood by watching and prayer? Jer. 17: 9; 2 Cor. 2: 11; 1 Pet. 5: 8.
23. Do you thus watch and pray?
24. Are you aware of the fact that you may be guilty of lying without using words?

NOTES. — TRUTH may be defined to be, veracity, fidelity, sincerity, — a disposition always to speak according to the real state of things. FAITHFULNESS, is a disposition always to perform or fulfil declarations, vows, covenants, trusts and promises. It is living and acting in perfect accordance with declarations and promises previously uttered or written.

The *Truth of God* involves both of these attributes, and they will be considered together in this lesson. Indeed, no moral attributes are more perfectly of a kindred nature, nor can we conceive of a person, or being, as possessing one of them, who does not in the same degree possess the other. The omnipotence and immutability of God, involve, by an absolute moral necessity, his *truth* and *faithfulness*. As he contrives and executes all things according to his will throughout eternity, it is inconceivable that he should not speak of them exactly as they are, of himself, exactly as he is, and of his conduct precisely as it will be. Eternal in existence, there is, with him, no time past or future.

God has declared himself to be a God of Truth. He not only claims this character but has proved that it belongs to him. He has made a vast number of declarations all of which have accorded with facts. He has uttered a vast number of predictions which have been exactly fulfilled. He has declared doctrines concerning himself and mankind, sin and holiness, and many other subjects, all of which, so far as they are capable of being examined by us, are strictly true. The punishments threatened have been inflicted, the blessings promised have been bestowed, and his covenants have been kept. He requires us to worship him as a God of Truth. He requires in us truth and faithfulness toward himself and all mankind. His moral law requires truth, and forbids falsehood, in man, under the most solemn sanctions possible; viz., endless life and endless death. He loves truth with an infinite love, and abhors falsehood, deception, and lying, with an infinite abhorrence. He has declared in the most solemn manner, that, into that holy City, the mansion of everlasting joy, *there shall in no wise enter any one who loveth or maketh a lie.* "Every liar shall have part in the lake that burneth with fire and brimstone."

In view of this solemn truth let us watch our hearts with most scrupulous and prayerful anxiety. Naturally "The heart is deceitful above all things," and *must be renewed*

We may be guilty of lying without the use of words. We may lie to God in the heart, and we may lie to others by acts and external signs, but all are alike guilty in the sight of God.

How greatly ought these Divine attributes of Truth and Faithfulness to terrify lying and deceitful hearts.

LESSON XV.

DIVINE PROVIDENCE.

1. How would you define "Divine Providence?"
2. What are the works of providence?
3. What attributes of God are exercised in his providence?
4. Why is it reasonable that God should govern all his creatures? Gen. 1 : 1; 2 : 4–7; Rom. 11 : 36.
5. Can you prove from the Scriptures that he controls all things? Dan. 4 : 35; Heb. 1 : 3, m. c.
6. Does God's providential care extend to beasts? Gen. 9 : 9, 10; Ps. 36 : 6; 147 : 9.
7. Does it extend to birds? Gen. 7 : 14, 15; Matt 6 : 26.
8. Does it extend to creeping things? Gen. 1 : 30; Hos. 2 : 18.
9. Does it extend to the weather? Job, 37 : 1–12.
10. Does it extend to the sun and other heavenly bodies? Josh. 10 : 12–14; Job, 9 : 7–10 : Ps. 147 : 4.
11. To Angels? 103 : 20; Jude, 6.
12. Does the providence of God influence the thoughts and conduct of mankind? Prov. 16 : 1; 19 : 21; Acts, 16 : 14; Rom. 9 : 20, 21.
13. Does it extend to their food and condition? Ps. 75 : 6, 7; 104 : 27, 28; 145 : 15, 16; Prov. 16 : 9; Jer. 10 : 23.
14. Does he govern by his providence? Ps. 66 : 7; Acts, 17 : 28.
15. Is his government wise? Job, 9 : 4; Prov. 8; 14–16.
16. Is his government powerful? Dan. 4 : 35.
17. Is it right and holy? Gen. 18 : 25; Ps. 145 : 17.
18. Is its rectitude *always* apparent in this life? Ps. 77 : 19; Eccl. 9 : 2.
19. When will it more fully appear? John, 13 : 7; Acts, 17 : 30, 31.
20. Does God exercise a peculiar providence over his Church and people? Ps. 34 : 9, 10, 17–22; 56 : 8; Heb. 11 : 33, 34.
21. Whom does he employ? Ans. — Men and Angels. Ps. 34 : 7; Jer. 39 : 11, 12.
22. Does God regard little children with interest? Matt. 18 : 5, 10, 14; Mark, 10 : 14.
23. Do you recognize the providence of God in the daily wants of your life?
24. Why should we acknowledge him in all our ways? Ps. 37 : 5; Prov. 3 : 6.
25. Do you follow David's example? Ps. 31 : 5.
26. What direction does Peter give? 1 Pet. 4 : 19.
27. Is it your daily practice to commit your soul to God?

NOTES.—By DIVINE PROVIDENCE is meant that constant care and direction of all things, of all creatures, and their actions, by which God accomplishes his own most wise and holy purposes.

The WORKS OF PROVIDENCE are the manifestations of the benevolence, wisdom, and omnipotence of God in preserving and governing all his creatures.

By "Divine Providence" is often understood, God himself. The doctrine of a *general* and *particular* providence pervades the holy Scriptures. To acknowledge a creation, and deny a providence, involves a palpable contradiction, for, the same power which caused a thing to exist is necessary to continue its existence. Some persons admit a general providence but deny a particular providence, not considering that a general providence consists of particulars. A bird can no more continue its life than it could create that life. "Not a sparrow is forgotten or shall fall on the ground without your Father." The same is true of ourselves. All those divine attributes exercised in creating our bodies and souls with all their powers and faculties, are constantly exercised in preserving and continuing them. Should that power be withdrawn from us for a moment, we must cease to live. "The very hairs of your head are all numbered." Nor is it more unworthy of the Infinite God to preserve a thing than to create it.

The weather, the winds, heat and cold, sunshine and storm, are all obedient to his word. The heavens smile and frown at his command. Hence we see the folly and exceeding sinfulness of complaining thoughts or words on account of the weather, however much it may disappoint our cherished plans.

Family cares and labors, health and sickness, affliction and blessings, prosperity and adversity, bereavements, life, and death, are all the dispensations of God's holy providence. They are but the manifestation of his will toward us, and we are to *love* that will in whatever *form* it expresses itself. *We love God, only as we love his will.* All complaints and repining, on account of the alotments of providence, spring from ignorance of God, from unbelief and hardness of heart. Wherever God has placed us, whatever given, whatever withheld, *there* are we to love, serve, and glorify him;—rejoice in, and bless him at all times. If we do not do it there we should not anywhere. We are all in the best circumstances possible, consistent with our characters and God's holy purposes. Whenever it is true that we should love and serve him better in *other* circumstances, than the present, he will change them, but he may effect that change by means of our own efforts and industry, and the vigorous use of all our powers and faculties.

LESSON XVI.

THE STUDY OF THE SCRIPTURES.

1. What should be our prayer on entering upon this study? Ps. 119: 18, 27, 33.
2. What duty does Christ enjoin in John, 5: 39?
3. What is meant by the term "Scriptures," as used in this verse?
4. Does the Old Testament testify of Jesus? Luke, 24: 27; John, 5: 46; Rev. 19: 10, l. c.
5. How were Christ's disciples affected as he opened to them the Scriptures? Luke, 24: 32.
6. Did Christ often quote, or refer to the Old Testament Scriptures? Mark, 12: 10, 24: Luke, 24: 44.
7. How did he influence the understandings of the Eleven? Luke, 24: 45.
8. Should we not often pray that he would open *our* understandings?
9. What does he promise his disciples? John, 16: 13.
10. Should we not seek the teaching of the Holy Spirit?
11. Will "doing the will of God," enable us the better to understand his word? John, 7: 17.
12. For what is the word of God profitable? 2 Tim. 3: 16.
13. Do you read to be reproved and corrected?
14. How should we study spiritual things? 1 Cor. 2: 13, l. c.
15. Why did David hide the word of God in his heart? Ps. 119: 11.
16. How was he made wiser than his enemies? Ps. 119: 98.
17. Why had he more understanding than his teachers and the ancients? Ps. 119; 99, 100; 19: 7, l. c.
18. How does the Bible affect the intellect? Ps. 119: 130.
19. Is the word of God dear to the Christian? Ps. 19: 10.
20. Why does David say they were dear to him? Ps. 19: 11.
21. How do the statutes of God affect the heart? Ps. 19: 8, f. c.; Heb. 4: 12.
22. How does his law affect the soul? Ps. 19: 7, f. c.
23. Does not the word of God sanctify as well as rejoice the heart? John, 17: 17.
24. Has it had this effect upon *your* heart?
25. What was Paul's advice to the Colossians? Col. 3: 16.
26. For what were the Jews at Berea commended?
27. What does Paul say of Timothy's knowledge of the Scriptures? 2 Tim. 3: 15.
28. Have you a "Reference Bible," and do you make frequent use of it?

NOTES. — We are the dependant creatures of God. We are immortal and shall soon enter upon our eternal state. The time of probation is short, and may close without warning. The Bible is the message of God to us, to you, to me, individually, just as really as if JEHOVAH had written my name in it with the same finger with which he wrote the law on the tables of stone.

The message is sent to us that we may glorify God and enjoy him forever. It reveals to us the character and law of God, and his holy hatred of sin. It shows us our sinful state as transgressors of his law, and the dreadful certainty of condemnation while out of Christ, — then points to the Lamb of God, that whosoever believeth in him should not perish but have eternal life. The Bible, and the manner in which we receive it, determine our present happiness, our preparation for death, for judgment, and eternity. Its great themes are God, Christ, the Holy Spirit, the soul, time and eternity, heaven and hell; themes of infinite importance to every intelligent being, — themes worthy the highest intellect, for God has chosen them as his own. To the impenitent, the Bible is an urgent message of warning and infinite mercy. To the renewed soul, its words are spirit and life. They are its daily food, — but it must be *read, studied, searched,* or it will afford no strength or life. It is full of glory and beauty! It is richer than gold, it is sweeter than honey! The more we feast, the more we relish.

Its great saving truths are few, but they are presented in an endless variety of aspects in order to interest different minds, and render us perfect by calling into exercise all the faculties of the soul. But *salvation* is not in the Bible, nor in Christ, but in our belief and faith in both. Our love of the Bible is the exact measure of our love to God. As we love the one so do we love the other. Religion is in the affections, and if *they* do not centre in God and his word as the needle points to the pole, where is the evidence that we love him?

The word of God is the food of the soul, and our spiritual life and strength are in proportion to our love and relish for this divine nourishment. It should be read statedly and systematically. No business, or family cares, should be permitted to interrupt it. The soul is in perishing need of its reviving and strengthening influence. The body would not live a month if treated as many of us treat the soul. Neglect of the Bible is the great source of error in the world, of doubt and darkness in the church, and in individual Christians. "The entrance of thy word giveth light."

Come, then, let us search the Scriptures with sincere, earnest, longing, loving hearts. There we shall find light for our path, and joy for our souls.

LESSON XVII.

THE BOOKS OF THE BIBLE.

1. Of how many books does the Bible consist? (Notes.)
2. How many are included in the Old Testament?
3. How were these arranged, by whom, and when?
4. Was this arrangement referred to by Christ? Luke, 24 : 44.
5. How many of these did Moses write?
6. Where had this "book of the Law" been preserved? Deut. 31 : 26.
7. Were the 13 Apocryphal books received into the Sacred Canon by the Jewish Church?
8. Did Christ and the early Christians sanction them?
9. Is there any evidence of their inspiration?
10. Of how many books does the New Testament consist?
11. By how many authors were they written?
12. Were they all contemporary with Christ?
13. How many of these books did Paul write?
14. Which did he write last, where, and under what circumstances? Ans. — His 2d Epist. to Timothy, while in prison at Rome awaiting his execution. 2 Tim. 4 : 6–8.
15. Were all the books of the New Testament received as inspired and genuine by the early Christian Church? Ans. — They were. Profane history abundantly proves this.
16. When, and by whom was the Bible first divided into Chapters? Ans. — By Cardinal Hugo, in A.D. 1240.
17. When, and by whom were the Chapters divided into verses? Ans. — By Robert Stephens, in A.D. 1551.
18. How should these divisions be regarded? Ans. — They are convenient for reference and quotation, but should be totally disregarded in reading. The clearness of the language is often impaired, and the narrative abruptly broken.
19. Can you refer to some instances in proof of this? Acts, 7 : 60; 8 : 1; 21 : 40; 22 : 1.
20. Have none of the "Books of the Bible" been lost? Josh. 10 : 13; 1 Kings, 4 : 32, 33; 14 : 19; 1 Chron. 29 : 29. No. These books were not inspired, and not written to convey to mankind a knowledge of God and the way of salvation. "The book of Jasher" was a book of songs in praise of good men. "The book of the Chronicles of the Kings of Israel" was the public records of the kingdom. The books of Samuel the seer, Nathan, and Gad, were records of public transactions, histories, etc.
21. Did God expressly forbid taking from, or adding to, his word? Rev. 22 : 18, 19.

NOTES. — The Bible consists of sixty-six Books, written at different periods during more than 1500 years. The life of each writer the circumstances under which he wrote, and his purpose in writing, form subjects of most interesting inquiry.

The Jews divided the Old Testament Scriptures into three parts, — the Law, the Psalms, and the Prophets. *The Law* comprised the first five books, and were, together with the 90th Ps. written by Moses; excepting the last Chap. of Deut. which was probably written by Joshua or Samuel; the last three verses, however, may have been added as late as the days of Ezra. These books embrace a period of 2553 years. "The Psalms" included the Psalms, Proverbs, Ecclesiastes, and the song of Solomon. "The Prophets," included all the remaining books of the O. T. This arrangement comprised the thirty-nine books of the O. T. Thirty-eight of these (Malachi having been written later) were revised, corrected, and published, by Ezra, about 450 years before Christ. He is said also to have transcribed the whole in the Chaldee character, to render them more intelligible to the people at large. A translation of the O. T., called the "Septuagint," was made from the Hebrew into the Greek about 200 years before Christ, which was regarded with peculiar reverence by the Jews, and from this version our Saviour and his Apostles generally quoted.

The Apocryphal Books, thirteen in number, were never received into the sacred canon by the Jewish Church, and, therefore, were not sanctioned by Christ, nor quoted from, nor did the Christian Church admit them during its first four centuries. They were written after the cessation of prophecy, and before the Gospel. They contradict sacred and profane history and each other. Not one of their authors directly claimed to be inspired.

The canon of the New Testament consists of twenty-seven books, written by eight different authors, all of whom were contemporary with Christ. It is but the full development of truths partially revealed in the O. T., almost every book of which is quoted from, or referred to in this. The Gospels were accepted as truly genuine among the early churches who were well able to test their genuineness, and the whole canon was, in the main, read in all Christian assemblies of the first ages. Extracts from them, as quotations, are found in the primitive Fathers, and also, in the writings of the first opposers of Christianity.

Historical researches abundantly show that the Bible has ever been an object of special providential care. From the earliest ages of the Christian era it has been translated into various languages; and circulated among the most powerful nations, and not suffered to become extinct with the books and records of those who have lost their nationality.

LESSON XVIII.

MIRACLES.

1. Can you name some of the miracles recorded in Scripture? Exod. 7: 9, 20, 21; 14: 21, 22; Is. 38: 8; Dan. 3: 23–26; John, 9: 1–7.
2. Did the servants of God work them by their own power? Numb. 16: 28–35; 1 Kings, 18: 36; Acts, 3: 12–16.
3. What was the general object of Christ's miracles? John, 5: 36; 10: 25.
4. How did Jesus prove his authority to forgive sins? Matt. 9: 6.
5. How did he prove that he will raise the dead? John, 11: 25–44.
6. Could his enemies refute his miracles? John, 9: 24–34: Acts, 4: 14.
7. Were the subjects of them able to judge of their reality? John, 9: 1–11; Acts, 3: 8; 4: 22.
8. Why may we safely believe in Christ? John, 20: 30–31
9. What did their miracles prove the Apostles to be? Acts, 16: 17.
10. How do they prove the inspiration of the Scriptures?
11. Then how should we regard their statements? Mark, 16: 15–18: Luke, 10: 16; John, 20: 21, 22.
12. Was the miraculous power of the Apostles admitted in their own days? Acts, 5: 15, 16.
13. What is better than a power to work miracles? Luke, 10: 20; 1 Cor. 12: 31.
14. Did miracles change the heart? John, 3: 2, 3.
15. Which is better for the soul's salvation, to see miracles, or to believe in the Bible? Luke, 16: 29, 31.
16. Some persons pretend to work miracles now; if they could, would it prove them to be good persons? Matt. 7: 22.
17. The miracles of the Bible enforce its message; what message does God send to the unconverted? Mark, 1: 15: John, 6: 29; 2 Cor. 5: 20, 21.
18. Is it *evidence* or is it *inclination* that men need to believe in Christ? John, 3: 19, 20; 5: 40.
19. Do our souls need a miraculous work wrought in them John, 3: 7.
20. Has that work been wrought in your soul?
21. Why may we believe that Jesus is able, and willing to save our souls? Heb. 7: 25; 2 Peter, 3: 9.
22. If we neglect this miraculous gospel what is our doom Mark, 16: 16.

NOTES. — Miracles are occurrences beyond known natural causes: they are the mediate or immediate results of divine power. The miracles of the Bible are divine attestations of divine truths. Indeed, under the old and the new dispensations, they appear to have been regarded as the *necessary* evidence of a mission from heaven. The plan of salvation is of such stupendous interest, that God has given man every assurance of its truth. Passing by the miracles of the Old Testament, we observe that those of Christ were disinterested, original, sudden, public, intelligible, numerous, reasonable, complete, scrutinized, published, acknowledged, and convincing. They are before us, in the testimony of witnesses, the only evidence possible in those days.

Doctrines are connected with them, as, in Christ's resurrection the doctrine of justification is involved. They furnished evidence of Christ's divine mission, and symbolized the spiritual changes Christ came to effect; and sometimes prefigured events to come. They showed that nature was not *fate*, — Christ suspending its operations by a word.

Between the miracles of Christ and those of his Apostles, there is a harmony, and yet a difference; *he* performed them by his own power; *they* by a power imparted, and in his name; *he* able to perform them on persons away from him; *they*, (except in some special cases) only on persons with whom they came in contact: *he* doing them with perfect ease, *they* pondering on what they had accomplished, as if themselves surprised at the wonderful power bestowed upon them. No miracle was converting. It furnished proofs of the celestial origin of the great redemption, yet did not compel persons to embrace it. Essential as miracles were, Jesus taught, that it was desirable comparatively to rise above them. John, 20: 29. When Christ is received into the heart, an evidence higher than that of miracles is possessed. While they call forth our faith, that faith in its vigorous exercise becomes somewhat independent of them, yet assigns them a right place, and sheds a glory on them. In by far the greater part of the epistles, the writers make scarcely an allusion to their own miracles, preferring to dilate on gospel doctrines, church order, and devout practical piety. With an inspired Book, a Holy Spirit, and a regenerated church, we have an order of means higher than miracles. Since the apostolic times, external miracles have never been performed, nor are we to expect their renewal till the end of the world. And yet, in one sense, the world is full of miracles. The conversion of every soul is a miracle. Every regenerating act of the Holy Spirit is a miracle of grace. Your conversion and mine, if we are converted, should lead us to exclaim with adoring gratitude as Paul did in view of his, "Now unto the King eternal, immortal, invisible," etc. — 2 Tim. 1: 12–17.

LESSON XIX.

THE PROPHECY OF SCRIPTURES.

1. What is Prophecy? (Notes.)
2. How far can *we* see into the future? James, 4: 13, 14.
3. The Bible speaks of events thousands of years before they happened. How do you account for this? 2 Pet. 1. 21.
4. Why did Christ enable his servants to foretell events? John, 14: 29.
5. What does prophecy prove as to him who inspires it? Isa. 44: 24, 26; 46: 9, 10.
6. Is any one person the chief subject of all prophecy? Acts, 10: 43; Rev. 19: 10, l. c.
7. What do the prophetical books predict as to the place of Christ's birth? Micah, 5: 2.
8. How was that prophecy fulfilled? Matt. 2: 1–6.
9. Can you show a correspondence between Exod. 12·46 and John, 19: 33–36; also, between Ps. 22: 18 and John, 19: 23, 24?
10. Can you show a correspondence between Zech. 11: 12, 13 and Matt. 26: 15? And between Zech. 9: 9 and Matt. 21: 5.
11. What does prophecy say in regard to the extension of religion? Joel 2: 28, 29; Matt. 24: 14.
12. By what means are these predictions being realized?
13. How does the present state of the Jews prove the truth of Deut. 28: 37 and Jer. 24 · 9?
14. Are there any events yet to take place which are foretold? 2 Pet. 3: 10; 1 Cor. 15: 51, 52.
15. The prophets often did not understand their predictions. Had they any temptation to alter them? No. 1 Pet. 1: 10, 11.
16. The prophets often were persecuted for what they wrote; does that commend them to our confidence?
17. How did Jesus and his Apostles use the prophetical books? Luke, 24: 27; Acts, 26: 22.
18. Which is to us the more important, prophecy unfulfilled, or precepts which are enjoined? Deut. 29: 29.
19. What beyond the evidence of prophecy do we need for our salvation? John, 3: 1–5; 20: 31.
20. If Christ is the object of all prophecy, what place should he hold in our creed? Ps. 73: 25; Phil. 3: 8, 9.
21. Did Christ refer to prophecies concerning himself? Luke, 18: 31; 24: 44.
22. All prophecy is from Christ, and ends in his second coming. How can you be prepared to meet him?

NOTES. — Prophecy is foretelling, predicting. A declaration of scenes and events uttered or written before they occur. As God only knows future events with certainty, no being but God, or some person informed by him, can utter a real prophecy.

As soon as a prophecy is fulfilled, we feel it to be a miracle of wisdom, as raising the dead is a miracle of power. All false religions are destitute of real prophecy. Much of Bible prophecy has been fulfilled by the enemies of the Lord, much is now in course of fulfilment, much has yet to be accomplished. This is an evidence of revelation which is constantly growing stronger. If, as some have unwisely said, the evidence from miracles becomes weaker with the lapse of ages, the evidence of prophecy becomes stronger, as its fulfilment is increasingly distant from the time when it was uttered. To understand its use, we should remember *first*, that it was published before the events occurred. *Second*, that the events correspond with the prophecy, as the key fits its lock. *Third*, that it was given when the events foretold were beyond the reach of human sagacity. By these tests, prophecy is proved to be the declaration of truth, and the course of events is proved to be controlled by a divine hand. Many of the prophecies are as definite as words can make them. They are not mere *guesses*, but exact descriptions of events.

The ruins of Nineveh, Tyre, and other cities, are impressive proofs of Divine foreknowledge imparted to men. Man has always been eager to look into the future. False prophets have worked on this desire, yet their utterances were ambiguous, and given in the midst of a pompous ceremonial, — sometimes intended as flattering to the ruling powers, at other times suggested by passing events, and their obvious results. But the prophecies of the Bible are entirely different. They became more bold and glowing, as the Jewish nation was approaching extinction. Many relate to Christ, progressively unfolding his work and person. He is their author and object. Had he been only human, he could not have made his life so exactly to fulfil them. But he is Divine, and his predictions are truth itself.

Unfulfilled prophecy should be studied with caution, and never to the neglect of obvious doctrines and duties. Prophecy must be connected with the Gospels, and they with the epistles, and these with Christ. It is doctrine and miracle, authority and inspiration, combined.

The prophecies now in process of fulfilment, fully demonstrate divine inspiration. They form a species of *perpetual miracles* which challenge the investigations of men in every age, and which, though overlooked by many, cannot fail of producing conviction in every humble, reverential mind.

"The testimony of Jesus is the spirit of prophecy."

LESSON XX.

THE LAW OF GOD.

1. What is the *law of God?* Ans. — It is, 1st. Whatever God requires of us, toward himself or our fellow creatures 2. The entire word of God. 3. The decalogue, or ten commandments.
2. To whom was the law first given?
3. What did it require? Ans. — Perfect obedience. Gen. 2: 16, 17, f. c.
4. What was the penalty of disobedience? Gen. 2: 17, l. c.
5. What is meant by the words, *thou shalt surely die?* Ans. — It includes death, natural, spiritual, eternal. The wrath of God on the soul.
6. Was the law transgressed? Gen. 3: 6.
7. Was the penalty executed? Gen. 3: 17–19.
8. When was the law formally announced to man? Exod. 20: 1–17.
9. How long was this after the creation of Adam? Ans. — 2,513 years.
10. How did God communicate his will to man in all this period? Ans. — By celestial messengers, and by dreams and visions.
11. What does the law, as given to Moses, require? Deut. 6: 4, 5; 10: 12.
12. What did Christ declare to be "the first and great commandment"? Matt. 22: 37, 38.
13. What two commandments comprise the whole duty of man? Matt. 22: 37–40.
14. Has any one perfectly obeyed this law? 1 Kings, 8: 46, f. c.; Jer. 17: 9; Rom. 3: 23; 1 John, 1: 8–10.
15. Then can any be justified or saved by the law? Mark, 10: 19–22; Rom. 3: 20; Gal. 3: 11; James, 2: 10.
16. How then *can* any be saved? John, 3: 16–18; Acts, 4: 12; 16: 31; 1 Tim. 1: 15.
17. Is not the law still binding upon us, as a rule of life? Ans. — It is, but we cannot be saved by it. Matt. 5: 17, 18; Luke, 16: 17; Rom. 3: 31.
18. Does the law of God apply to our hearts and affections? 1 Chron. 29 · 17, f. c.; Jer. 17: 10; Heb. 4: 12.
19. How would you define the difference between the law of God and human law?
20. Can human laws punish sins of the heart?
21. Is not the heart the source or fountain of all sin? Matt. 15: 19, 20; Mark, 7: 21–23.
22. Do you love this pure and holy law while it condemns you?

NOTES. — When God created the universe of matter, — worlds, suns, and systems, he made one law, the law of gravitation, to guide and control them all, and from that moment to this, among all the countless millions of those bodies moving in infinite space, not one of them has varied a hair's breadth from its orbit, or a second of time in its velocity. All is order, harmony, and perfection.

When God created man, he made one law to guide and control him and his posterity throughout all time. That law was *perfect love to God*, and the test was perfect obedience to his commands. Had this law been kept, order, harmony, and peace, would have blest the moral world, and sin, strife, conflict, and death, would have been unknown. But the first transgression of that holy law, brought sin, suffering, sorrow, and death, into our world. The law was then re-enacted with the most grand and sublime manifestations of the infinite power and holiness of God. Amidst a glory like flaming fire, the law was written on stone with the finger of God. It could be entrusted to no human mind or hand. *It was not inspired.* God wrote it himself, and when the tables were broken he re-wrote it, thus laying with his own hand the foundation of *all* law in enduring stone.

The divine law applies to the heart, human law to the conduct, — to outward acts, mainly. The law of God takes cognizance of thoughts, motives, desires, and affections. It places *all sin in the heart.* There is, and can be, no sin in the hand or tongue. They are mere matter, destitute of moral character. They can only give expression to sin that previously existed in the heart. The grossest forms of sin, theft, adultery, and murder, may be committed in the heart without any *external act.* This, Jesus plainly taught. An angry thought, if indulged, is as sinful as an angry word. A profane thought is as offensive to God as a profane word. Inordinate desire, is unlawful possession. Covetousness is idolatry. Lust is adultery. This view of sin and the law of God, explains much of his dealings with his people. It shows the deceitfulness of sin, the corruption of the heart, and the infinite value of the atonement, and salvation by Christ.

The law of the Lord is *perfect.* It is *holy*, securing the honor of God. It is *just*, securing the welfare of our neighbor. It is *good*, securing our own happiness. It was made to promote the glory of God, and the highest good of man, and perfect obedience to it would have secured to us perfect happiness here and hereafter.

Let us love and adore the Law while it condemns us, and strive to attain to its perfect obedience. While we mourn that we have ever transgressed it, let us rejoice that in Christ we may be freely and fully delivered from its penalty.

LESSON XXI.

THE FALL OF MAN.

1. What do you understand by "the fall of man"?
2. In what state did God create Adam? Gen. 1: 26, 27.
3. Why was his state in Paradise a blessed one?
4. How was Adam to prove his love to God? Gen. 2: 16, 17.
5. As it was an easy test, what does its violation show?
6. In what way should our first parents have repelled Satan? Matt. 4: 10; Mark, 8: 33.
7. Were they forced to sin?
8. If Eve had inquired of the Lord, or her husband, what would probably have been the result?
9. If men sin now, is it compulsory or wilful? James, 1: 13, 14.
10. How does the state of the world prove the truth of the Bible as to man's sinfulness? Rom. 1: 28–32.
11. What does the Bible say of our fall, and of our return to God? Hos. 13: 9; 14: 1.
12. What provision has God made for the removal of the curse of the law? John, 3: 16, 17; 1 Cor. 6: 11; Gal. 3: 13.
13. How should we feel under our moral ruin? Ps. 51: 1–5; Rom. 7: 24.
14. Need we continue in a state of depravity and guilt? Ps. 89: 19; John, 5: 40; Acts, 16: 31.
15. If you are lost, will it be because of Adam's transgression, or your own? Ezek. 18: 4, 20.
16. If by grace you are saved, what will be your situation in heaven? Rev. 7: 13–17.
17. What remedy did God provide for the result of Adam's sin? Rom. 5: 20, 21.
18. If we reject the atonement, what awaits us? Heb. 10: 28–30.
19. Are all men equally guilty? Is. 53: 6; James, 2: 10.
20. How can the heart be thoroughly renewed? Ps. 51: 2, 10; Acts, 15. 9; Eph. 2: 1; 1 Peter, 1: 22, 23.
21. Which is the more important, an educated mind, or a sanctified heart? Matt. 7: 22; Luke, 10: 17–20.
22. Being prone to sin by nature, what is our duty in reference to it?
23. Are all mankind sinners? Eccl. 7: 20; Rom. 3: 10–12.
24. Was sentence pronounced against man for his sin? Gen. 3: 17, 19.
25. Are we included in that sentence?
26. How can we be saved? Acts, 16: 31.

NOTES. — Adam was not only the root, the source, the father of the human race, but the head and representative of it. The entire race was bound up, embodied in him. In him it obeyed, or disobeyed, lived or died. Had Adam obeyed, the principle of holy obedience would probably have descended to our race, and with it, the rich inheritance of life and peace, and the approving smile of divine love.

Adam disobeyed, and death, the penalty of the violated law, was pronounced upon our guilty race. He was created holy, yet with freedom of will; but his obedience to his Maker was to be tried. As a proof of it, he was not to eat of the fruit of *one* tree. It was not the performance of a difficult duty which was enjoined, but simply the abstaining from a certain action; consequently, the taking of the forbidden fruit showed great rebellion of heart. The divine favor was forfeited, and Adam was condemned, and we in him, to sorrow and death. A profound silence reigns as to his eternal state. The sin of Eden has, in its consequences, affected the whole human race; depravity, suffering, and death, are now universal. Man's moral powers are not lost, but corrupted; sin is still *wilful*, and fate has no existence. The consequences of Adam's apostacy are conditionally removed for the race, and effectually in the ultimate experience of every believer, so that no one need to suffer the penalty of the law in the future life, but for his own rejection of Jesus.

It is important to notice, 1. That Adam was created holy, with the power of choice, the power of deliberately choosing good or evil, obedience or disobedience, and of course, of refusing the opposite.

2. Eve, the first transgressor, fell by listening to *reasoning* instead of the positive command of God. The Arch-deceiver addressed her, "Yea, hath God said ye shall not eat of every tree of the garden? Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil," as if he had said, is it possible, is it *reasonable* that God, your maker, should deprive you of the *best* fruit in the garden?

3. God cannot in any sense be said to be the author, or cause of sin. Adam and Eve acted in accordance with their own free will and choice.

4. Infinite wisdom has so overruled the fall of man as to shed a flood of glory upon the Divine character. But for sin we never should have known a Saviour. The Son of God would have remained eternally in the bosom of the Father. Nor should we have known any thing of the Grace and Mercy of God, those attributes which fill all heaven, and should fill the earth with songs of adoring gratitude and praise.

LESSON XXII.

THE DIVINITY OF CHRIST.

1. What is meant by the term, "Divinity of Christ?"
2. When was Jesus born? Matt. 2: 1.
3. At what age did he visit the Temple? Luke, 2: 42.
4. What did he do there? Luke, 2: 46.
5. What impression did he make upon those who heard him? Luke, 2: 47.
6. What reply did he make to his Mother? Luke, 2: 49.
7. Had Christ existed before he appeared in the flesh? John, 1: 1, 14; 8: 58; 17: 5; Heb. 1: 8, 10, 11.
8. Why did he leave the glory of the Father, and take the human form? John, 3: 16, 17; 2 Cor. 8: 9; Phil. 2: 6–11.
9. Had his coming in the flesh been foretold? Is. 7: 14; 9: 6; Micah, 5: 2.
10. How was his birth announced? Luke, 2: 8–14.
11. Was divine worship paid to Christ? Matt. 2: 2; Luke, 24: 52; Heb. 1: 6; 2 Pet. 3: 18; Rev. 1: 6, 11, 17.
12. In what passages is Christ called God? John, 20: 28; Rom. 9: 5; 1 Tim. 3: 16; 2 Pet. 1: 1; 1 John, 5: 20.
13. What is the meaning of Emanuel? Is. 7: 14; Matt. 1: 23.
14. Compare Is. 6: 1–10, with John, 12: 41.
15. Is creative power ascribed to Christ? John, 1: 3, 10; Eph. 3: 9; Col. 1: 16.
16. Did Christ claim to be one with the Father? John, 10: 30, 38; 12: 44, 45; 14: 7, 11.
17. In what other passages are the same things ascribed to Christ that are to God the Father? Eph. 5: 5; Col. 2: 2, 3; 2 Thess. 2: 16; Tit. 2: 13.
18. In what instances did Christ raise the dead? Matt. 9: 18, 25; Luke, 7: 11–15; John, 11: 39, 40, 43, 44.
19. What attributes of God are ascribed to Christ? Eternity of existence, Rev. 1: 8; Omnipotence, Matt. 28: 18; Omniscience, John, 2: 24, 25; Omnipresence, Matt. 28: 20; Immutability, Heb. 13: 8; Wisdom, Col. 2: 3; Holiness, Heb. 7: 26; Justice, John, 5: 30; Acts, 22: 14; Truth, John, 14: 6; Goodness, Acts, 10: 38.
20. Is not Christ the Judge of the world? Matt. 25: 31; John, 5: 22, 27; Rom. 2: 16; 14: 10.
21. How will he regard those who confess him before men? Matt. 10: 32; Rom. 10: 9.
22. How will he punish those who deny him? Luke, 12: 9.
23. Do you believe in, confess, and *love* him too?

NOTES. — By the term "Divinity of Christ" we mean that *Christ is God.* Not merely that he is divine in his nature and origin, but that, while in some respects different from, yet in essence and attributes he is one with the Father. The divinity and humanity of Christ are clearly revealed to us in the word of God. This great truth is a fundamental one in the Christian faith. That it is a mysterious one, affords no reason for disbelieving or doubting it. The natural world is full of mysteries as far beyond our comprehension as this. Paul, with an intellect of great power and vigor, inspired and taught by the Holy Ghost, caught up to the third heaven, and shown unspeakable things, in view of the incarnation, could only exclaim, "Beyond all controversy, great is the mystery of godliness, — God was manifest in the flesh," etc. The plain, emphatic declarations of the word of God are to be received in humble faith. He who made the soul, made it to *believe* and *obey* his word, not to doubt and cavil. The Bible is the voice of God to us, and teaches, — 1st. That Jesus was a man born of a woman, that he grew, waxed strong in spirit, and was filled with wisdom, — that he had the properties, states, and animal nature of man, was hungry, thirsty, and weary; — that he rested, slept, and *died.* He performed the actions of man, as walking, eating, drinking, conversing, — was subject to the pains, trials, and sorrows of man, and possessed his sympathies and affections. He was a man in every respect and degree, as really as Moses, David, and Paul. 2d. In regard to his divinity, the Bible teaches that he is GOD. The name, character, attributes, and works of God are ascribed to him. 1. Pre-existence, eternity, and immutability. 2. Omnipotence. Creative power is directly ascribed to him. 3. Omniscience, and Omnipresence.

The *moral* attributes of God are not only applied to him, but he proved by his works and his words, that they belonged to him. Holiness, goodness, justice, wisdom, mercy, truth, and faithfulness, all *belonged* to him in a supreme, divine sense. His two-fold nature was essential to the great work of atonement. His divine nature could not die, nor be entombed. His human nature could not sustain the guilt of our sins, and the agonies of the atoning hour. Infinite wisdom and love united the two, and the work was accomplished, *the world redeemed.*

The Divinity of Christ, the great truth that he is in essence and attributes one with the Father, cannot be denied without effectually denying the inspiration and authority of the Bible. It is the sure foundation upon which the whole Temple of salvation is built. As the natural sun is to the solar system, so is Christ the Sun of Righteousness to the system of grace, the source of light and love, the centre about which all things and all events revolve.

LESSON XXIII.

TITLES AND OFFICES OF CHRIST.

1. What is the first name given to Christ in the New Testament? Matt. 1 : 16.
2. What is the meaning of that name? Matt. 1 : 21.
3. How does he save his people from their sins? John, 3 : 16.
4. What is the meaning of CHRIST? Ans. — The anointed of God. MESSIAH, signifies the same.
5. What title is most frequently given him? Ans. — LORD, the original meaning of which is, "my stays, or pillars," and is fitly applied to the three Divine persons, as they support and uphold the kingdoms of nature, grace, and glory.
6. Which of the offices of Christ most directly affects us? Ans. — That of A SAVIOUR.
7. Is that title frequently given him? (Notes.)
8. Is he a Priest?
9. What is the duty of a Priest? Heb. 8 : 3.
10. How did the sacrifice which Christ offered differ from that of all others? Heb. 7 : 26, 27; 10 : 10, 14.
11. The Priest offers prayer and intercession. Does Christ intercede for his people? Rom. 8 : 34; Heb. 7 : 25.
12. Is Christ called a Prophet? Luke, 7 : 16; 24 : 19.
13. Is he called a King? Ps. 89 : 27; Matt. 2 : 2; John, 1 : 49.
14. What is the character of his kingdom? John, 18 : 36.
15. Is he called a Prince, and why? Is. 9 : 6; Acts, 5 : 31.
16. Is Christ called a governor? Matt. 2 : 6.
17. Where is he called King of Kings? Rev. 17 : 14.
18. Why are these titles applied to him?
19. He is called the Light of the world. John, 9 : 5. Why?
20. The bright and morning star. Rev. 22 : 16. Why?
21. Why is he called the great Shepherd in Heb. 13 : 20?
22. Why is he called the Lamb of God in John, 1 : 29?
23. Why is he called a Redeemer? Gal. 3 : 13; Rev. 5 : 9.
24. Why is he called a Ransom? Matt. 20 : 28; 1 Tim. 2 : 6.
25. *Explain the reason* why the following titles are ascribed to Christ: Mediator, 1 Tim. 2 : 5; Advocate, 1 John, 2 : 1; Deliverer, Rom. 11 : 26; Refiner and Purifier, Mal. 3 : 3; Bread from heaven, John, 6 : 51; Captain of Salvation, Heb. 2 : 10; Head of the Church, Col. 1 : 18; Propitiation, 1 John, 2 : 2; The Way, the Truth, and the Life, John, 14 : 6.
26. Why is he the Brightness of the Father's glory, and the express *image* of his person? Heb. 1 : 3.
27. Is he yours in all these offices and titles?

NOTES. — Inspiration may almost be said to have exhausted language in search of titles and names with which to designate the Lord Jesus Christ. The names of the most perfect and striking objects, or representatives of natural and moral beauty, purity, and loveliness, are applied to him. He is called the Rose of Sharon; the Lily of the Valley; the Lamb of God, etc. He is compared to the most magnificent and glorious objects in the natural universe, — the Light of the World, the Sun; the Bright and Morning Star. He is compared to things representing great strength, affording safety or comfort, as the Lion of the tribe of Judah, a Rock, a Corner Stone, a Temple. He is a Fountain to cleanse and invigorate, the Bread from heaven to nourish and strengthen. The names and titles of the greatest and most absolute rulers among men are often applied to him, such as Governor, Prince, Lord, King of Kings.

To search the Scriptures for these names and titles, is a most useful and interesting work, which will richly repay the diligent student. We cannot learn too much of a being who has done so much for us, and in whose praise we hope to spend an eternal life.

The following statements are taken from a work presumed to be correct. Christ is called GOD *fifteen* times in the Bible, or by a name implying that. He is called the SON OF GOD *thirty* times. The LORD, *seventy-seven* times. One with the Father, *seventeen* times. The same things are spoken of God the Father, and of Christ, in *ten* different places. *Worship* is offered him, or he is spoken of as an object of worship, in *fifty-two* places. He is called a SAVIOUR *fifty-eight* times, and the REDEEMER *fourteen*. It is said in *fifteen* places that eternal life is from Christ, and his own eternity of existence is referred to *fifteen* times. He is called a PRIEST *nine* times. The declaration that Christ shall *raise the dead* is repeated *ten* times; that he shall judge the world, *seventeen* times. It is said in *twenty* places that he will bestow rewards upon the righteous in the future life, and in *twenty-four* that he will punish the wicked. How mysterious, how incomprehensible, how glorious is such a being! To every follower of Christ who has forsaken all for him; who has chosen him as his present and eternal portion; who is conscious of pardon and acceptance with God through the merits of his blood; to *him*, Christ is, indeed, the Rose of Sharon, the Lily of the Valley, the chiefest among ten thousand, the one altogether lovely, the brightness of the Father's glory, the express image of his person in whom dwelleth all the fulness of the Godhead bodily; the Wonderful, Counsellor, the mighty God, the everlasting Father, Prince of Peace, King of Kings, Lord of Lords, King of Saints, and King of Glory, over all, God blessed forever! Amen.

LESSON XXIV.

CHRIST A PROPHET.

1. What is a prophet?
2. Can you name some of the prophets mentioned in the Bible?
3. Who were the two greatest of all the prophets? Deut. 34: 10: Luke, 24: 19; Acts, 3: 20–23.
4. In what respects was Christ greater than Moses? John, 7: 46; Heb. 3: 3.
5. Does Christ still retain his prophetic office? Matt. 28: 20; John, 17: 26.
6. How does he execute it? Ans. — In teaching us, and revealing by his word and spirit the will of God for our salvation, and that of the world.
7. Who qualified men to prophecy? 2 Pet. 1: 21.
8. How was Jesus qualified to be the first of all the prophets? Matt. 11: 27; John, 1: 1–5; 2: 25; Col. 2: 3.
9. How was his teaching received? Matt. 7: 28, 29.
10. Is he still the teacher of his people? John, 14: 26; 16: 13.
11. Why are we so dependent on his teaching? Rom. 8: 7; 1 Cor. 2: 14.
12. What does he teach as to the nature of God, and his true worship? John, 4: 23, 24.
13. What does he teach as to the law of God? Rom. 7: 12.
14. How can we escape the penalty of that law? Mar. 16: 16; 2 Cor. 5: 10, 20, 21.
15. What does Christ teach concerning the sanctifying of the soul. John, 3: 5; 17: 17; 1 Thess. 5: 23.
16. What does he teach as to our duty to God and man? Matt. 22: 37–39.
17. Is there not great value in sanctified knowledge? Prov. 2: 1–5; 24: 5; Eccles. 7: 11.
18. Christ is the great Teacher. How are we to receive his teaching? Matt. 11: 29; Luke, 8: 18; John, 20: 31.
19. How may we know whether we have truly received him as our prophet and teacher? Hos. 6: 3; John, 8: 31, 32; 14: 15.
20. Judging by these tests, have you so received him?
21. Are you conscious of a prevailing desire to obey him?
22. Are you aware that your obedience is the measure of your love to Christ?
23. Have you accepted his invitation to be a co-worker with him in advancing his kingdom?
24. Have you chosen and do you publicly confess Christ?
25. How will he reward those who confess him? Matt. 10: 32.

NOTES. — A Prophet, strictly speaking, is — 1. A person illuminated, inspired, and instructed by God to foretell, or announce future events. 2. One that interprets a divine message, teaches some truth or utters some warning from God.

Christ possessed all these qualifications in a supreme, divine sense. Emphatically, he is the prophet of his church. He was not inspired as other prophets were, for he was, *himself*, the author of their inspiration. By *his own omniscience* he foretold the future. As a teacher, he taught from his own infinite knowledge. What he teaches is not mere advice. His lessons derive their authority from himself; he is the author, the messenger, and subject. His teaching is meant to bring our minds into harmony with God's will. As a prophet, he not merely foretells future events, but renders us wise unto salvation. In the old creation, light was formed first, and in the new one wisdom is the first thing communicated. On many subjects, such as science, politics, and commerce, Jesus does not teach. But on all matters of moral duty, and spiritual improvement, his word is the last appeal. Christ's instructions are original. He unfolds new truths, and searches all hearts. Grace blends with wisdom. By him the soul is rendered devout, and the mind intelligent. Earnest, enlightened instruction is of the first importance. The cloven tongues, as emblems of holy, fervent teaching, were exhibited at Pentecost, as of more worth than mitres and crucifixes, or any of the instruments of formal religion. Scriptural godliness is a system of light. As soon as the gospel was completed, it went first to the polished nations of the world. Those will always be the best Christians who have the most sanctified knowledge. Ignorance is the nurse of depravity and error. All, especially the young, should strive after sound knowledge, and dedicate it all to the honor of Christ.

As a prophet, Christ knew the future to the end of time, but revealed only so much of it as might be necessary to establish the authority of the gospel, and the advancement of his kingdom. As a teacher, *never man spake like this man.* He taught with divine authority. The solemn asseveration, "Thus saith the Lord," of the Old Testament, is the "Verily, verily, I say unto you," of the new. He taught, with new force and clearness, the spiritual nature and true character of God, and instituted pure, spiritual worship. He taught his universal providence, and paternal character. The doctrine of the agency of the HOLY SPIRIT is one of the most important and original that came from the lips of Christ. The TRINITY is another. But imperfectly known before, he taught it practically and distinctly. He uttered faithful and solemn warnings in regard to *Satanic agency*, and the numbers, powers, and malice of our spiritual foes.

LESSON XXV.

CHRIST A PRIEST.

1. What is a priest?
2. When was the office instituted?
3. Who is the first priest mentioned in the Bible? Gen. 14: 18.
4. What evidence have we that Christ was a priest? Ps. 110: 4; Heb. 4: 14, 15; 5: 5, 6.
5. How did he execute the office of a priest? Ans. — By offering up himself a sacrifice to satisfy divine justice, and reconcile us to God. Heb. 9: 26; 10: 10.
6. Does Christ still retain the priest's office? Heb. 7: 25–28; 9: 24.
7. How was Christ's priesthood in heaven typified in the ceremonial law of Moses? Lev. 16: 13–15.
8. What great qualifications had Christ for such an office? Heb. 4: 15; 7: 26.
9. There are three chief parts of a priest's work: — atonement, intercession, and benediction; how did Jesus perform the first? Heb. 10: 10–12.
10. How does he perform the second? Exod. 28: 29; Heb. 7: 25.
11. How the third? Numb. 6: 24–26; John, 14: 27.
12. Eli the priest was mistaken about Hannah: why may not Christ be deceived in those for whom he pleads? John, 2: 25; 6: 64; 21: 17.
13. Can we be sure of being heard when we pray to God through him? John, 3: 35; 11: 42; Heb. 4: 15, 16.
14. Can any other than Jesus intercede for us in heaven? Acts, 4: 12; 1 Tim. 2: 5.
15. Does Christ need the pleadings of the saints to induce him to intercede for us? John, 13: 1.
16. Could we possibly put into words all we have to pour out to God in private prayer? Rom. 8: 26, 27.
17. Can any forgive sins but God? Matt. 9: 6; Mark, 2: 7.
18. We are all sinners: to whom should we confess? 1 John, 1: 8, 9.
19. Why is Christ's priesthood eternal in its power? Heb. 10: 11–14.
20. Can sin be forgiven unless repented of, and forsaken?
21. Are you a penitent believer in Christ, and do you confess your sins to him?
22. What encouragement have we to draw near to God in prayer? Heb. 10: 19–22.

NOTES. — A Priest is one who officiates at the altar, or performs the rites of sacrifice: one who offers the atoning sacrifice and intercedes for the people.

Priesthood was appointed from the beginning. The father of each family, and the head of each tribe, was the priest for those under his control. In Judaism, the office was assigned to one tribe. Their work was, typically, to atone for sin by sacrifice, to intercede for the people, and to pronounce the blessing. Jesus offered himself as the atoning sacrifice of the world. He now intercedes in heaven on the merits of his death, and blesses his people by his spirit's agency. For this office he is eminently fitted. His sensibilities are not blunted by sin; his knowledge is infinite; his love is boundless. By perfect holiness he can have free access to God; while by wearing our nature he is prepared to sympathize with us. Official priesthood on earth ceased with Christ. The genealogies of the Jewish tribes were lost in the destruction of Jerusalem, and no living Jew can prove himself to be of the priestly order. Christ's death was the *one offering* absorbing all others, and emitting its virtues forever. Some of the worst corruptions of religion arise from allowing men to act the priest — to awe the ignorant by pretended power, and dazzle them by their gorgeous dresses. The right of confessing to a priest is a corrupt and degrading despotism, and the purchase pardon is an awful delusion. It degrades the intellect, corrupts the soul, and sears the conscience. All priestly religions weaken and prostrate the mind. Sacrificial priesthood is now impossible. The apostles were not priests; and Christ's priesthood was of the order, not of Aaron, but of Melchisedek, who had neither official predecessor nor follower.

Among the gifts Christ received for his church on his ascension, priesthood is absent. Figuratively, every Christian is a priest, and man may, as a representative of a Christian body, dedicate things to a pious use. The only real, internal consecration possible, is that of the soul by the Holy Spirit.

Judea was the grave of ceremonial, priestly religion, and the scene of the resurrection of the new and glorious body of spiritual worship. The ceremonial law, with all its types and shadows, priests and sacrifices, descended to the tomb with Christ, and there they slumber still. Christ was himself *the* great sacrifice, the priest, the temple, combining them all in his own person, and abolishing all others, and now "he ever liveth to make intercession for us." Since Jesus hung upon the cross no other sacrifice, no other blood, has been acceptable to God or ever will be, nor *has* any, nor *can* any sin be pardoned but by faith in the bleeding Lamb of God, and through the intercession of the ascended, and glorified Prophet, Priest, and King.

LESSON XXVI.

CHRIST A KING.

1. What is the distinction between the three great offices of Christ?
2. How was he qualified to fulfil these various offices? Phil. 2: 8–11; Rev. 5: 9–13.
3. How should we welcome Christ as KING IN ZION? Ps. 24: 7–10; Zech. 9: 9; Rev. 22: 20.
4. How is he described in Rev. 19: 11–16?
5. Should not the people of Zion rejoice in their King? Ps. 105: 1–3; 149: 2; Rev. 19: 6, 7.
6. How does corrupt nature regard his restraints? Luke, 19: 14.
7. How will Christ regard those who wish to receive his mercy without obeying his government? Luke, 19: 27.
8. What is the test of our love to Christ? John, 15: 14.
9. What are we to do, when the law of Christ requires us to act contrary to our desires and affections? Gen. 22: 2–14; Matt. 10: 37, 38; Gal. 1: 16.
10. Who was Abraham's *exceeding great reward?* Gen. 15: 1.
11. Do you accept Christ as *your* exceeding great reward?
12. If so, do you obey him as implicitly as Abraham did?
13. Is Christ a King in earthly and temporal, or in spiritual things? Luke, 12: 14; John, 18: 36.
14. How does Christ execute the office of a King now? Ans. — By his word and his spirit, in subduing us to himself, in ruling and defending us, and in restraining and conquering his and our enemies. 1 Cor. 15: 57; 2 Cor. 2: 14; Eph. 3: 20, 21.
15. Do the Scriptures authorize us to regard Christ as a leader and commander? Josh. 5: 13–15; Is. 55: 4; John, 12: 12–15.
16. Is the Kingdom of Christ a permanent one? Dan. 7: 14.
17. Will it become universal? Ps. 72: 8, 17–19; Rev. 11: 15.
18. Christ is a King. Are we his courageous and faithful soldiers?
19. What directions does Paul give to soldiers of Christ? 2 Tim. 2: 2–4.
20. As King in Zion, what ordinances does he enjoin? Matt. 28: 19; Luke, 22: 19, 20.
21. Have you fully chosen Christ to be your King?
22. Are you following when he leads?
23. Will Christ destroy all his, and our enemies? Rom. 8: 37; 1 Cor. 15: 23–26.

NOTES. — The prophet foretells and instructs, the priest atones and intercedes, the KING governs and commands. These offices were generally kept apart till Christ came. He, in his person, fulfilled them all. We need his government, as well as his grace. His reign is spiritual, not political or civil. While he dispenses his mercy he maintains his moral government, and submission to his law is as essential as reliance upon his atonement. In heaven, the rainbow of the gospel surrounds the throne of the law, but does not conceal it. Grace is to reign, and its true operation makes us willing to bow to all divine appointments. Christ is the only King in Zion. The influence of his truth promotes obedience to all human laws, which do not violate conscience. Earthly governments are to protect persons and property, and to promote the public good, but not to regulate spiritual affairs. Torrents of blood have been shed by attempts to encroach on the domain of Christ. Fallible men have invented doctrines, formed institutions, and enjoined ceremonies, which Christ as King never ordained. His faithful friends must prove their loyalty, by opposing in a Christian spirit every departure from his will, not only in the doctrines to be believed, but in the rules and customs which regulate the churches. Where Christ speaks, no other voice can be heard. His will is law. In all religious matters, we can own no King but Christ, and no statute-book but the inspired volume. The only cure for error, both papal and protestant, is a hearty allegiance to Christ alone, as the one law-giver in the church. Were all Christians to consult only the Lord's will, it would be a noble testimony to his sovereignty, and bring all his followers to a holy unity. It would unite minds and hearts, remove many causes of dissension, welcome the spirit's presence, and prepare churches and hearts for the coming of their King. Many of the ecclesiastical agitations of the present day are but struggles for emancipation from spiritual despotism, toward the rightful reign of Christ as the prince of his people.

Christ is not only King of Zion, but he is KING OF KINGS, and LORD OF LORDS. His kingdom is an everlasting kingdom, and to his dominion there is no end. All true believers are his willing subjects, and rejoice in his victorious power and glory. But all men, everywhere, — those who deny the necessity, and the efficacy of his atoning blood, the divinity of his mission, and his kingly authority, who rob his character of its glory, and his brow of its crown, will yet be compelled to submit to him who has all power in heaven and on earth. Those who *will not* bow to the mild sceptre of his love, will be made to bow to the stern sceptre of his power, "For of him, and through him, and to him, are all things, to whom be glory forever. Amen."

All hail! the power of Jesus' name, etc.

LESSON XXVII.

THE ATONEMENT OF CHRIST.

1. What is the meaning of the word, *atonement?*
2. What is the *evangelical* meaning of the word?
3. What was the first intimation of mercy after the fall? Gen. 3: 15.
4. At the birth of Cain, Eve exclaimed, "I have gotten a man from the Lord." What did she probably mean by that? Ans. — The expression might with more propriety be rendered, "I have gotten a man, *even* the Lord," and she evidently believed the child was the promised seed which was to deliver them from the consequences of their sin.
5. Is there any other evidence that this was her expectation? Ans. — At the birth of her next child, she named him "Abel," which means "vanity," or "disappointment." She had discovered her mistake in regard to Cain.
6. How long before the promised deliverer actually came? Ans. — Nearly 4,000 years.
7. How were believers saved during this period? Ans. — By faith and obedience, just as they are now. The bleeding sacrifice was a type of a bleeding Saviour.
8. Was it a real atonement or a typical one which was made by the ancient offerings? Heb. 10: 4, 11, 12, 14.
9. How was the great atonement made? Heb. 7: 27; 9: 11–14.
10. What prophet refers to the blood of Christ? Zech. 9: 11.
11. By whom was it compared to a fountain? Zech. 13: 1.
12. Did Christ speak of his own blood as an atonement for sin? Matt. 26: 28.
13. Was the church purchased with his blood? Acts, 20: 28.
14. How does Paul regard his blood as connected with the forgiveness of sin? Eph. 1: 7, Col. 1: 20; Heb. 9: 12.
15. How do other apostles refer to it? 1 Pet. 1: 19; 1 John, 1: 7.
16. Why was an atonement necessary for all? Rom. 3: 20.
17. Did Christ come to destroy or fulfil the law? Matt. 5: 17.
18. Did he not confirm the law? Matt. 5: 18; Luke, 16: 17.
19. What is a "propitiation"? Ans. — An atoning sacrifice which removes the obstacle to man's salvation.
20. Was Christ that propitiation? Rom. 3: 25; 1 John, 2: 2.
21. Is there salvation in any other name? Acts, 4: 12.
22. Does the law condemn, then lead to Christ? Gal. 3: 11, 24.
23. Have you felt your guilt under the law, and fled to Christ?
24. Have you good evidence of acceptance in Christ?
25. Let us praise our atoning Saviour. Eph. 3: 20, 21; Rev. 1: 5, 6.

NOTES. — The word atonement literally means, 1. Agreement; concord; reconciliation of parties after enmity or controversy. 2. Expiation; satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offence or injury. 3. In an evangelical sense, it means *the expiation of sin made by the obedience, personal sufferings, and death of Christ.* In this sense it forms the subject of this lesson. It is the foundation work of our own salvation, and of that of all who are saved.

God, the creator, placed man, the creature, under the government of a law, holy, just, and good. Man transgressed the law, and fully incurred its terrible penalty, and God might, with perfect justice, have inflicted it upon him, and the entire race.

BUT GOD SO LOVED THE WORLD, that he provided an atonement for man in the person of his only begotten and well-beloved son, "That whosoever believeth on him should not perish, but have eternal life." In the doctrine of the atonement, the essential idea is that of *substitution* or *vicariousness.* It is the suffering of a holy, sinless being, for lost and guilty men. It is something substituted in place of the penalty of the law, which will answer the same ends as the punishment of the offender himself. The law could not be repealed. Like its author, it was, and is, eternal and immutable. How, then, shall the transgressor escape its righteous penalty? Infinite wisdom and grace provided *the atonement.*

The atonement is something peculiar to the government of God. It has never been introduced into any human government, and never can be by the wisdom of man. No one can be pardoned on mere *profession* of repentance and faith. It must be real, actual, and permanent. This could not be known under any human government, and it is a fearful thought that thousands of our race hope for the benefit of the atonement on a *profession only* of faith in Christ, without the practical exhibition of that faith in their lives.

To some, the atonement has seemed to indicate something stern, severe, inexorable, in the character of God; that he was angry, and must be appeased, pacified, and that *innocent* blood alone could do it. This implies the absurdity, that the atonement was provided by *some other* being than himself. But, so far from this, the Scriptural account is, that of his own free grace he provided the atonement before man knew that he needed it; that he *so loved the world,* that his grace provided a way for mercy to pardon the penitent believer, thus maintaining the purity and honor of divine justice and law, and saving guilty rebels from merited punishment. The atonement demonstrates God's holy hatred of sin, no less than his infinite love.

LESSON XXVIII.

THE RESURRECTION OF CHRIST.

1. Did Christ foretell his death and resurrection? Matt. 16: 21.
2. When the atonement was made, what was done with the body of Christ? Matt. 27: 57–60.
3. What request did the chief priests and Pharisees make of Pilate? Matt. 27: 62–64.
4. Was their request granted? Matt. 27: 65.
5. How did they secure the tomb? Matt. 27: 66.
6. Relate what you can of the personal history of Joseph and Nicodemus?
7. What was the watch that was set about the tomb? Ans. — Probably a guard of sixty Roman soldiers.
8. What do you understand by *sealing* the stone?
9. Who went to the sepulchre early on the first day of the week? Matt. 28: 1
10. What did they see? Matt 28: 2–4.
11. What did the angel say to the women? Matt. 28: 5–7.
12. As the women were going to tell his disciples, who met them? Matt. 28: 8–10.
13. What act of theirs showed how certain they were that it was Christ? Matt. 28: 9, l. c.
14. What place did Jesus appoint in which to meet his disciples? Matt. 28: 16, 17.
15. Is it probable that their doubts continued long? Luke, 24: 52, 53; Mark, 16: 20.
16. How long did the body of Christ remain in the sepulchre? Ans. — He was probably laid there at a late hour on the day of his crucifixion, and left it *very early in the morning* of the third day, having remained there from thirty-six to thirty-eight hours. Mark, 15: 42, 46: Luke, 24: 1–3.
17. Refer to some passages that prove his resurrection? Mark, 16: 9, 14; 1 Cor. 15: 3–8.
18. Were Christ's burial and rising foretold? Ps. 16: 8–10; Is. 53: 7–9.
19. What did the chief priests and Pharisees do when the watch told them of the resurrection? Matt. 28: 11–15.
20. By what power did Christ rise from the tomb? John, 10. 17, 18; 11: 25.
21. Was the resurrection of Christ necessary to a full atonement? Rom. 4: 25; 1 Cor. 15: 12–17.
22. How does it affect *our* resurrection? 1 Cor. 15: 20, 41–44.
23. How is that resurrection described? 1 Cor. 15: 50–54.

NOTES. — If the evidence of the *crucifixion* of Christ places that event beyond doubt, the proof of his resurrection cannot be questioned.

The body of Jesus was entombed by Joseph and Nicodemus. No longer so timid and cautious, they performed with tender affection the simple burial service for their crucified Lord. The chief priests and Pharisees, aware that Jesus had foretold his resurrection on the third day, requested of Pilate assistance in guarding the tomb. It was readily granted. "Ye have a watch, make it as sure as ye can," and it was done; "sealing the stone, and setting a watch." All is now in the enemies' hands. Two great nations watch the lifeless body of the sacrificial Lamb. Roman power, joined with Jewish malignity and cunning, night and day, guard every approach to the tomb of Jesus of Nazareth. To human appearance, weakness and power were never more strikingly in contrast. But on the morning of the third day the scene changes. Power becomes weakness, and weakness becomes power. The Roman soldiers flee before the earthquake and the Angel, the seal is broken, the stone rolled away, and Jesus comes forth to glorious life, victorious over death and Satan, — over Roman power, and Jewish hate.

Mark here the overruling providence of God. The very arrangements made to watch the body of Jesus with such sleepless vigilance, furnish most unquestionable proof of his actual resurrection. This the chief priests felt, and put a lie into the soldiers' mouths, and gave them "large money" to repeat it publicly.

The rising of Christ from the tomb, was the proof of the acceptance of the atonement. It was typified by Jonah, predicted by David, and foretold by Jesus. The tomb is the end of the glory of earthly princes, but it was the scene of the Redeemer's victory. The evidence of his resurrection is perfect. Aside from that of the affrighted guard, we have, 1. The testimony of the Angel, — "He is not here, he is risen." 2. The testimony of Jesus himself. John, 20: 27. 3. Thomas examines his hands and side, and exclaims, "My Lord and my God." 4. He was seen of the twelve, and afterward, of above five hundred brethren at once.

Christ left his linen cloths, laid by themselves in the tomb, and we shall leave our mortality to our mother earth. We are not told how he was clad for his ascension, neither are we told what our spiritual body shall be, but, "We shall be like him, for we shall see him as he is." To the follower of Christ, the valley of the shadow of death is not *dark*, — the shadow *only* is there. The grave is not gloomy, Christ has foiled Satan, robbed the grave of its victory, and death of his sting. Every true believer may utter Paul's triumphant exclamation in 1 Cor. 15 : 55–57.

LESSON XXIX.

THE ASCENSION OF CHRIST.

1. How long did Christ remain on earth after his resurrection? Acts, 1 : 3.
2. How was he employed during this time? Matt. 28 : 9, 10; Mark, 16 : 9–14; Luke, 24 : 25–27, 36.
3. How was he engaged at the time of his ascension? Luke, 24 : 50, 51.
4. What prophecy relates to Christ's ascension? Ps. 68 : 18.
5. What passages directly assert his ascension? Mark, 16 : 19; Acts, 1 : 9.
6. After his ascension, what announcement was made to his disciples? Acts, 1 : 10, 11.
7. Where did the disciples then go? Luke, 24 : 52, 53; Acts, 1 : 12–14.
8. Had Christ previously spoken of his ascension? John, 6 : 62; 20 : 17.
9. Was there any type of Christ's entering into the holy place of heaven? Lev. 16 : 2, 34; Heb. 9 : 7, 9, 12.
10. What was "the promise of the Father"? Luke, 24 : 49.
11. When was it bestowed? Acts, 1 : 4; 2 : 1–12.
12. Has Jesus been seen since he ascended? Acts, 7 : 55, 56.
13. What office does Jesus hold in heaven? Heb. 8 : 1.
14. What does he now do for his people? Rom. 8 : 34, l. c.; Heb. 7 : 25.
15. Is Christ greatly exalted in heaven? Phil. 2 : 9–11; Rev. 5 : 12, 13.
16. How was he welcomed as the King of glory? Ps. 24 : 7–10.
17. What emotions should the Redeemer's exaltation excite in our hearts? Rev. 7 : 12.
18. Do Angels worship Christ? Heb. 1 : 6.
19. What ascription of praise should we offer to Christ? Rev. 1 : 5, l. c., and 6.
20. Will Christ come to this world again? Matt. 25 : 31; Acts, 1 : 11; Rev. 1 : 7.
21. For what purpose will he come? Acts, 17 : 31; Rom. 2 : 16; 2 Cor. 5 : 10; 2 Tim. 4 : 1.
22. How should this solemn truth affect our lives? Matt. 24 : 42; Mark, 13 : 33, 37; 1 Cor. 15 : 58; 2 Pet. 3 : 14.
23. Are you living in accordance with these instructions?
24. How will his faithful followers hail his coming to judgment? 2 Tim. 4 : 8; Tit. 2 : 13.
25. How will the wicked regard his coming? 2 Thess. 1 : 7–9; Rev. 6 : 16, 17.

NOTES. — The translation of Enoch and Elijah had prepared the Jewish mind to receive with less doubt the announcement of the ascension of Christ, than it otherwise would have entertained. If they believed their own Scriptures, they could not deny the possibility that so great a prophet might be taken up to heaven in a bodily form, as others had been before him. His "wonderful works" had been wrought in his own name, and by his own power, and his enemies confessed that "Never man spake like this man." It is not probable that the fact of his resurrection or ascension was doubted, to any great extent, by the Jewish public.

There is a striking difference between the manner of the ascension of Christ, and that of Elijah. A "Chariot of fire, horses of fire, and a whirlwind," were sent to take Elijah up into heaven. But Jesus, as if in demonstration of his own omnipotence and deity, was accompanied by no visible agency when he ascended up into heaven. Only, "a cloud received him out of their sight." The creator of angels did not need their assistance in passing from earth to heaven.

The crucifixion was a public act, witnessed by the friends and foes of Jesus. His resurrection was seen only by his enemies who had his body in charge. Thus, God made them the witnesses of the great event they intended to prevent or conceal. His ascension was witnessed only by his disciples. He led them out as far as Bethany, and while he blessed them, was carried up into heaven.

It is worthy of notice that the life of Jesus was, in years, about the average length of a generation of our race, and that, from his birth to the cross, he experienced in his human nature, in some measure at least, the difficulties of childhood, the joys of social life, the temptations of Satan, the conflicts of public life, the coldness of friends, the censure and persecution of enemies, which, to a greater or less extent, mark the history of every human being. Thus he knows all the events of human life, not only by his own omniscience, but by his actual experience, and and as an eye witness.

The Saviour's entrance into the world, and his departure from it, were in harmony with his gracious character. After his resurrection, he was with his disciples forty days, giving them every proof of his triumph over death; and then, in the very act of blessing them, he ascended to heaven, there to enter on his mediatorial reign, to pour the Spirit on his churches, to subdue all things unto himself and to draw his followers above the earth. There is a striking dissimilarity between Christ and his servants as to their removal from the world. *He* regarded heaven as the sphere of his highest usefulness, they felt that all their usefulness was confined to this life.

LESSON XXX.

THE HOLY SPIRIT.

1. What is the meaning of the terms *Holy Spirit*, and *Holy Ghost*? Ans. — Their meaning is the same; in the Bible, and by various writers, they are applied to the third person in the TRINITY.
2. What passage directly asserts the eternity of the Holy Spirit? Heb. 9 : 14.
3. In what passages are the three persons of the Trinity joined? Matt. 28 : 19; 2 Cor. 13 : 14.
4. What passage directly asserts the divinity of the Holy Spirit, and his equality with the Father and Son. 1 John, 5 : 7.
5. Where is the "Spirit of God" first mentioned in the Bible? Gen. 1 : 2.
6. Is creative power ascribed to the Spirit? Job, 26 : 13; 33 : 4; Ps. 104 : 30.
7. Although the personality of the Holy Spirit was not so fully revealed in the Old Testament, must not his work and offices have been the same then as now?
8. Must not all good men in the time of Abel, Enoch, and Abraham, have been renewed and sanctified by the Holy Spirit?
9. Are not divine names and attributes frequently applied to the Holy Spirit in the Bible? (See Lesson IV. on the Trinity.)
10. What personal acts are attributed to the Spirit? Matt. 4 : 1; John, 14 : 26.
11. Are divine names applied to him? Acts, 5 : 3, 4; 2 Cor. 3 : 17, 18.
12. When was the Holy Spirit more fully revealed? John, 7 : 39; 16 : 7; Acts, 2 : 1–4.
13. Does the Holy Spirit renew the soul? John, 3 : 5; Tit. 3 : 5.
14. Where is he called our Guide, Comforter, and Sanctifier? John, 14 : 16, 26; 16 : 13; 1 Cor. 6 : 11; 2 Thess. 2 : 13.
15. What are the fruits of the Spirit? Gal. 5 22–25.
16. How may we know whether the Spirit dwells in us? Rom. 8 : 4, 5, 9, 15, 16.
17. How does the Spirit help our infirmities in prayer? Rom. 8 : 26, 27; Jude, 20.
18. By whom were the prophets inspired? 2 Pet. 1 : 21.
19. How is *all* Scripture given? 2 Tim. 3 : 16.
20. Compare Joel, 2 : 28, 29 with Acts, 2 : 1–8, 16–18.
21. Is not the Spirit promised in answer to prayer? Luke, 11 13.

NOTES.—The existence and work of the Holy Spirit, are plainly intimated in the Old Testament, but his distinct Deity and personality were first fully revealed in the teachings of Christ. The Holy Spirit, the third person in the Trinity, is eternal, immutable, and infinite. He was the same before the foundation of the world that he was in the days of Moses, David, and Isaiah, and the same that he was when Jesus announced him as the *promise* of his Father. Christ was as really the Saviour and head of the Old Testament Church as of the new; although not so distinctly revealed to her as such. The same may be said of the Holy Spirit. Enoch and Abraham were as really renewed and sanctified by Him, as John and Paul were. While they might not have known so much of his *personality*, they enjoyed his presence and work in their souls in a high and blessed sense.

Abel was saved by the blood of Christ, although that blood was not shed till Abel had been in heaven and with Christ nearly 4,000 years, and he could have known but little of his Saviour till he saw him on the throne of his glory; and so David, Isaiah, and Daniel, while receiving the richest gifts of the Spirit, might not have had a clear idea of his personality and Deity. *For, in the eternal purposes of God, the time had not come in which to make that revelation.*

But it was made by Christ, and the promise of the Father was bestowed on his disciples, when he said to them, "Receive ye the Holy Ghost," and when cloven tongues of fire sat upon their heads on the day of Pentacost. Since then, no humble believer of the Bible need be in doubt as to the divinity and personality of the Holy Spirit. Throughout the New Testament, he is associated with the Father and the Son. The same names, titles, attributes, and works, are applied to each. The agency of the Spirit is of infinite value. It is his power with the word which regenerates and sanctifies the soul. All holy progress in the church is from him, and his influence is essential to render the atonement of Christ effectual to our salvation. A wilful and continued resistance of the Spirit, is a sin for which there is no forgiveness. His bestowment introduced the new dispensation of the church. While he employs the truth of the Bible, he is a Divine Person distinct from the truth, and his presence should ever be invoked with holy reverence and intense earnestness. To be filled with the Spirit's light, life, and love, should be the ardent, wrestling prayer of every church, and every Christian. He is all gifts and blessings in one; our Comforter, Guide, and Sanctifier, and his witness, in their increasing holiness and joy, is the blessed privilege of all earnest believers. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.

(See notes on the Trinity, Lesson 4, page 8.)

LESSON XXXI.

REGENERATION.

1. What is the meaning of the word *regeneration?*
2. What is it in a theological sense?
3. Is regeneration necessary to salvation? John, 3: 3, 5.
4. Why is regeneration necessary? John, 3: 6; Rom. 8: 7.
5. What does Paul say of the "natural man"? 1 Cor. 2: 14.
6. What does he say of the "old man"? Rom. 6: 6; Eph. 4: 22.
7. How do the unregenerate feel toward God? Ps. 53: 1; Luke, 19: 14.
8. What is the general state of the unregenerate? Rom. 3: 9–19.
9. Who only knows the human heart? Jer. 17: 10; Heb. 4: 12, 13.
10. What does he say of it? Ps. 14: 1–3; Jer. 17: 9.
11. Must not a holy God abhor a wicked heart or a wicked people? Lev. 20: 23; Hos. 9: 15.
12. Do the unregenerate hate God? John, 15: 24, 25; Rom. 1: 30.
13. Do they hate each other? Tit. 3: 3.
14. Thus we see that God hates the sinner for his sin. That sinners hate God and each other. How shall this terrible enmity be reconciled, and peace and love be substituted for hate? Rom. 5: 10; 2 Cor. 5: 17–19; Eph. 2: 13–16.
15. How do those who are regenerated regard each other? 1 Thess. 4: 9, 10; 1 John, 3: 23; 4: 7–12.
16. Would the atonement have effected this reconciliation *without* the Holy Spirit? No. The atonement prepared the way for the Spirit to regenerate the hearts of penitent believers.
17. On whom are we dependent for ability to love God and each other? Deut. 30: 6: John, 1: 12; Phil. 2: 13.
18. By what power is the heart renewed? Ezek. 36: 27; John, 1: 13; Eph. 2: 1.
19. Is regeneration ever effected by any other power than the Holy Spirit? John, 3: 6; Eph. 2: 8–10.
20. How is the new heart described? Ezek. 36: 25, 26; Gal. 5: 22–25.
21. How is the love of God implanted in the heart? Rom. 5: 5.
22. Is your heart a natural or regenerate one?
23. Do you realize the infinite folly and wickedness of being at enmity with God?
24. How does Solomon admonish the young? Eccles. 12: 1.

NOTES. — Regeneration is, in a general sense, a reproduction; the act of forming into a new, and better state.

In theology, it is the *new birth;* the renewing of the soul by the Holy Spirit. A work, by which the Holy Spirit, by convincing us of sin, and of our lost state as transgressors of God's holy law, by enlightening our minds in a knowledge of Christ, subduing our natural enmity to God and his law, and renewing our wills, *persuades and enables us to embrace Jesus Christ,* who is freely offered to us in the gospel, and to plead for salvation through the merits of his atoning blood.

It is such a change of heart as leads us to hate sin, and love holiness; to transfer our affections from worldly, sensual objects, to heavenly, holy things. It is the changing of the heart from its natural state of enmity and disobedience, into a state of supreme love to God, and cheerful obedience to his law. It leads us to select such companions and associations, such subjects of thought and contemplation, as will tend to weaken our natural and sinful, and strengthen our new and holy, inclinations: to restrain and control the appetites, passions, and desires, and give to our voluntary and involuntary aspirations and actions of mind, a spiritual and heavenly tendency. It implants a holy principle in the soul which will struggle with the unholy nature, and finally overcome it.

The word of God proves the necessity of regeneration. With his solemn and peculiar emphasis, Jesus says, "*Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.*" Not only the word of God, but the entire history of our race, and the life and experience of every individual, prove that man is in a fallen, sinful, depraved state, a state of rebellion against God, of enmity and opposition to him, and that that state *must be changed,* or he cannot be saved.

The Scriptures prove, also, that if left wholly to himself, man would not seek for, or desire such a change; but would, in the exercise of his free, unrestrained choice, continue in sin, and perish forever under the terrible condemnation and penalty of God's just and holy law.

Rites and ordinances have, in themselves, no regenerating power. This momentous change can be wrought only by the Holy Spirit. Man can no more change his own heart, than the Ethiopian his skin, or the leopard his spot. The word of God is the great instrumentality with which the Spirit works. He so interprets and enforces it, that the heart chooses to love and obey it. Old things pass away, all things become new. What was once chosen, is now rejected. Opposition to God and his law, is changed to love, and the affections naturally tend to holy and heavenly things. This is, indeed, *a new birth.*

LESSON XXXII.

REPENTANCE.

1. What is repentance?
2. How would you define evangelical repentance?
3. How did John commence his preaching? Matt. 3 : 1, 2.
4. How did Jesus commence his? Matt. 4 : 17.
5. Did the first disciples of Jesus preach repentance? Mark, 6 : 7, 12.
6. Did they continue to do so after the ascension of Christ? Acts, 2 : 38; 3 : 19.
7. Did Paul preach repentance? Acts, 17 : 30; 26 : 20.
8. By whom was Paul commissioned to preach? Acts, 26 : 15, 16.
9. How was he instructed to preach? Acts, 26 : 18.
10. Did the prophets of the Old Testament preach repentance? Ezek. 14 : 6; 18 : 30–32.
11. How were the people of Israel warned to return unto the Lord? Deut. 4 : 30, 31; 1 Sam. 7 : 3.
12. What remarkable instances of repentance and deliverance can you refer to? 2 Chron. 15 : 4; Jonah, 3 : 10.
13. What is the nature of true repentance? Ans. — It leads to self-abhorrence. Job, 42 : 6; Ezek. 36 : 31.
14. How does Paul describe it? 2 Cor. 7 : 11.
15. What is the difference between "godly sorrow," and "the sorrow of the world"? 2 Cor. 7 : 10.
16. What illustrations of either can you give? Matt. 27 : 3–5; Acts, 9 : 5, 6, 20.
17. What usually precedes repentance? Acts, 2 : 37.
18. What follows it? Acts, 2 : 38, 41.
19. How should a sense of sin be acknowledged? Ps. 51 : 3, 4.
20. What instance of repentance is recorded in Luke, 19 : 8?
21. How did Jesus approve such a confession? Luke, 19 : 9.
22. Is not true repentance always accompanied by confession, and restitution when any wrong has been committed?
23. Does it not imply the forsaking of all known sin?
24. Is repentance necessary for all, or only for the very wicked? Luke, 13 : 3.
25. How is repentance regarded in heaven? Luke, 15 : 7.
26. If we confess, and forsake our sins, may we not hope for mercy? Prov. 28 : 13.
27. Can we expect forgiveness unless we forgive others? Matt. 6 : 12, 14, 15.
28. Do you confess your sins, and forsake them?
29. Do you cherish a forgiving spirit toward others?

NOTES. — The word repentance primarily signifies the "feeling of pain again," referring to that sorrow or regret which *follows* evil doing.

The Hebrew term for repentance denotes *conversion* or *return*; and the Greek word signifies *change* of *mind* and *intention*. Hence it comprehends these two things — that, forsaking ourselves we should turn to God, and laying aside our old mind, should assume a new one. It is justly defined by an eminent divine to be "A true conversion of our life to God, proceeding from a sincere and serious fear of God, and consisting in the mortification of our flesh, and of the old man, and in the vivication of the Spirit."

There are two kinds of repentance, — legal and evangelical. The one centres in *self*, and proceeds merely from fear of punishment, though often producing remorse. The other is real penitence, — deep contrition for sin as an offence and dishonor to *God*; involving a violation of *His* holy law, and the basest ingratitude towards a Being of infinite benevolence. Cain, Saul, and Judas, are examples of the first kind of repentance. The Ninevites, David and Peter, of the second.

The two should be carefully separated, and neither should be mistaken for simple fear and sorrow which are common to both.

True evangelical repentance is always accompanied by *amendment* of *life*, the relinquishment of evil practices because odious in the sight of God. It is attended with *confession* of sin, and followed by *forgiveness*. Ps. 32 : 5. It is a *gracious* affection, inspired only by God's spirit; inseparably connected with true conversion and saving faith in the Lord Jesus Christ.

"*Godly* sorrow worketh repentance," and it is called elsewhere the gift of God. 2 Tim. 2 : 25. Hence it cannot be exercised till the heart is renewed, and the will submitted to God, though a view of His wondrous kindness and patience — as a means — often leads to it. It is a great mistake to suppose that this repentance is to be exercised only *once*, or when the work of grace commences in the soul. We may then experience it for the *first time*, but we should continue to do so through all our Christian course, so long as we commit sins of infirmity, and conscience continues to upbraid us for coldness and unfaithfulness in the service of Christ. Every day in our lives, we should repent *anew*, *heartily*, and *with deep humility*, for the errors of that day. This like prayer, and the exercise of faith, is a constant Christian duty. No repentance is sincere and genuine, unless "fruits meet for repentance" are brought forth.

In all cases of fraudulent transaction, or withholding what belongs to others, confession, and complete restitution, so far as possible, are the only proofs of sincere repentance.

LESSON XXXIII.

FORSAKING ALL FOR CHRIST.

1. What has Christ done for us? John, 3: 16; Rom. 5: 6, 8.
2. Did he leave the glory he had with the Father, and come into the world for that purpose? 1 Tim. 1: 15.
3. Did Christ speak of the glory he had with the Father? John, 17: 5.
4. What did he suffer for us? Matt. 27: 26–35.
5. If he left all for us, is it not reasonable that we should forsake all for him?
6. Does he require us to forsake all for him? Luke, 14: 26, 33.
7. Can you refer to other passages of similar import? Matt. 10: 37–39.
8. Are property, houses, and lands, to be forsaken also? Matt. 19: 29.
9. How is life to be regarded? Matt. 10: 39; Acts, 20: 24.
10. When we have *forsaken* all for Christ, what are we required to take up? Matt. 16: 24; Luke, 14: 27.
11. What shall they receive who forsake all for Christ? Matt. 19: 29, l. c.; Rom. 8: 38, 39; 1 Cor. 2: 9.
12. Who was Abraham's exceeding great reward? Gen. 15: 1.
13. Does Christ desire to dwell in our hearts? John, 14: 23; Rev. 3: 20.
14. What was Paul's prayer for the Ephesians? Eph. 3: 17–19.
15. If Christ dwell in our hearts, should we not be rewarded a thousand-fold for forsaking all for him?
16. Can you conceive of a greater reward than the constant presence and spirit of Christ?
17. Do you understand *by experience* what it is for Christ to dwell in the heart?
18. If you do not, whose fault is it?
19. If we are led by the Spirit of God what are we? Rom. 8: 14.
20. If any one *have not* the spirit of Christ, what is the consequence? Rom. 8: 9, l. c.
21. Will you try yourself by this solemn test?
22. How are we to get the victory over sin? Rom. 7: 24, 25; 8: 10; 1 Cor. 15: 57, 58.
23. Is not *forsaking all for Christ*, the plain condition of salvation?
24. If you have not forsaken all for Christ, are you willing to do it now?
25. What *reasonable service* is enjoined in Rom. 12: 1, 2?
26. Let us all perform that service now.

NOTES. — The author of salvation certainly has a *right* to dictate the *terms* of that salvation. He who left the glory which he had with the Father before the foundation of the world, took upon himself the humble form of our fallen nature; even the form of a servant, fulfilled the holy law of God by perfect obedience and love, endured buffeting, insult, and scourging; a mock trial, crucifixion, and death; shedding his atoning blood to cleanse us from sin; — he who offered himself, and was accepted as the great sacrifice for our sins; — certainly *he* has a right to say upon what terms that sacrifice shall be made available to us; — how *we* can be made alive by his death. This he has done in language the most clear and definite, — "That whosoever *believeth* in him should not perish, but have eternal life." Belief, *faith*, then, is the condition of salvation; and *such* a faith as involves FORSAKING ALL FOR CHRIST. This he has declared in language the most impressive and solemn, "*Whosoever* he be of you that *forsaketh not all that he hath, he cannot be my disciple.*" All that he hath! Houses and lands, property of every description, friends, the most dearly beloved, father and mother, husband or wife, and children, *thine only son whom thou lovest*, all that thou hast, or lovest; yea, and *thine own self also* must be laid upon the altar before the soul can enjoy Christ in all his blessed fulness. You cannot *love* God and mammon any more than serve them both. To love property, husband, wife, or child, better than Christ, is idolatry, a kind of idolatry of which many professing Christians are fearfully guilty, perhaps unconsciously, but practically and really. Christ will not dwell in the heart with idols. They must be cast out, and he himself will drive, *scourge* them out if we will but open the heart wide and admit him into it. The heart should be a house of prayer, but we have made it a den of thieves, — a den of evil thoughts. Family and business cares, trials, afflictions, adversities, are all to be forsaken by laying them on him who careth for us. All these form no hindrance to true religious joy, the life of Christ in the soul, but are designed to promote it.

When we really forsake all for Christ, when, in a solemn transaction between the soul and God, every temporal good, and the dearest objects of love are offered in sacrifice to him, and the warmest and strongest affections of the heart transferred from them to Christ; then, there flows into the soul a holy joy which is really a foretaste of heaven. When all is forsaken for Christ, heaven begins below. When the soul pants after God, longs, faints, hungers, and thirsts for him, — then is it filled with the peace of God that passeth all understanding. This is the hidden manna which he that overcometh shall eat, and he that eateth of this bread shall never die. Bread of heaven! feed me, *till I want thee more.*

LESSON XXXIV.

FAITH.

1. What is faith?
2. Will you define historical or speculative faith?
3. How would you define evangelical faith?
4. Can we serve God without faith? Heb. 11: 6.
5. What is Paul's comprehensive definition of faith? Heb. 11: 1.
6. May we not believe in God, and still not possess true evangelical faith? James, 2: 19.
7. Is faith connected with works? James, 2: 20.
8. What is the true relation of faith and works? James, 2: 17, 18, 26.
9. As faith is the foundation of love and obedience, must it not also be the source of all acceptable works?
10. Does Christ require us to have faith in God? Mark, 11: 22.
11. Are we commanded to have faith in Christ? 1 John, 3: 23.
12. What are we required to add to faith? 2 Pet. 1: 5–7.
13. Is saving faith in the intellect, or in the heart? Rom. 10: 8–10.
14. Whence does unbelief spring? John, 3: 19–21; Rom. 1: 21.
15. What is promised to those who believe in Christ? John, 3: 36; 11: 25; Acts, 16: 31.
16. Did Jesus reprove his disciples for want of faith? Matt. 6: 30; Mark, 16: 14.
17. Is there any salvation without faith in Christ? Mark, 16: 16; John, 3: 18.
18. Who is the author and finisher of our faith? Heb. 12: 2.
19. What remarkable example of faith is recorded? Gen. 22: 2, 3, 9–12.
20. How was Abraham rewarded for such faith? Gen. 22: 15–18.
21. What other remarkable instances are referred to? Heb. 11: 4, 5, 7, 11, 17.
22. What examples have we of great fortitude inspired by faith? Heb. 11: 33–37.
23. What great victory may we obtain through faith? 1 Cor. 55–57.
24. Have you faith in God, in his word, and in his providence?
25. Do you exercise saving faith in Christ?
26. Is it such appropriating faith as is described in the notes to this lesson?
27. How can we rise above the fear of death? John, 11: 25, 26.

NOTES—Faith is belief and trust. To believe what a man testifies, is to have *faith* in his testimony. It implies, also, faith in the *man*, in his character, and conduct, as well as in his word. Faith in testimony has respect to things which, of ourselves, we cannot absolutely know. It may be divided into two kinds.

1st. Historical or speculative faith; which is simply a belief in the facts of history, without allowing them their legitimate influence on the heart and life. A merely intellectual belief in the existence of God, of Christ, and the fact of the atonement by his death, and the general truth of the Bible, is not saving faith; but thousands around us have no other. The devils believe and tremble, but do not love or obey. An intellectual belief in the facts of religious history and revelation, is important, but not enough.

2d. Evangelical, or true religious faith, is a *cordial* belief and *approbation* of the whole system of revealed truth, as recorded in the Holy Scriptures; and especially it is trust as well as belief; a most cordial confidence in the Lord Jesus Christ, and an acquiescence in the plan of redemption by his atoning blood; with an unreserved surrender of the will to his guidance, and dependence upon his merits for salvation. It is accompanied with sincere humility of heart, and entire distrust of self. It is the foundation of all holy love and true obedience, of religious joy, and heavenly peace, and leads to an earnest devotion to Christ and his kingdom.

Faith, when in its highest exercise, as it always should be, enters in within the veil, and leads the soul to realizing and adoring views of the divine character and perfections; to such a view of the glory of God as forever tarnishes all worldly glory, and places the affections supremely upon spiritual and heavenly realities. It not only renders the human will submissive to, but so assimulates it with, the divine will, that it cordially acquiesces in all the events of providence which concern the individual life. As in the case of Abraham, the will of God when clearly expressed, in his word or providence, is to be chosen and obeyed at the sacrifice of all personal and temporal good.

Faith, not only raises the soul to heaven, but it brings heaven to the soul. It is the source of that holy love which opens the heart, and consecrates it as the dwelling-place of Christ and the Holy Spirit. Faith so individualizes its possesser as to enable him to appropriate the rich provisions of grace *as his own*, and say, "*My Father, my Saviour, my Bible;* all are mine as really as if no other one had sinned or needed salvation." It leads him to consecrate himself to Christ as an individual whom he died to redeem and save. "Lord increase our faith."

LESSON XXXV.

JUSTIFICATION.

1. What is justification?
2. What is it in an evangelical sense?
3. Why cannot we be justified by the law? Rom. 3: 19–23.
4. Why cannot we justify ourselves? Job, 9: 20; Luke, 16: 15.
5. How then can we be justified? Rom: 3: 24–26.
6. Is the justification of believers in Christ in accordance with God's eternal purpose? Eph. 1: 11; 3: 11, 12.
7. What is the ground of justification? Ans. — The atonement of Christ. Acts, 13: 39; Rom. 5: 9; Gal. 3: 13.
8. What is the condition, on our part, of justification? Ans. — Repentance and faith. John, 5: 24; Acts, 2: 38.
9. Are we justified wholly by the righteousness of Christ? Is. 45: 24, 25; Phil. 3: 9.
10. What is the true relation of works to justification? Ans. — They are evidence of the sincerity of our repentance and faith. James, 2: 17–20.
11. How was Abraham justified? Ans. — By faith. His obedience and works proved the strength of his faith. Rom. 4: 1–3, 16; Heb. 11: 8; James, 2: 21–26.
12. Does justification imply full and free pardon? Is. 1: 18; 55: 7; Matt. 12: 31; Col. 2: 13.
13. What is said about repentance, and forsaking of sin, in connection with these promises? Is. 1: 16, 17, 19.
14. How is the righteousness of Christ applied to us in our justification? Ans. — By our faith in him. Acts, 10: 43; Rom, 3: 22, 28.
15. Is each person of the Trinity concerned in our justification? Rom. 3: 24, 8: 33; 1 Cor. 6: 11.
16. How does justification differ from sanctification? Ans. — Justification is an *act* begun and completed at once. Sanctification is a progressive work, commencing with justification, and is usually called *growing in grace*.
17. How may we *know* whether we are justified? Ans. — By following our Saviour's instructions. Matt. 6: 19–21; Luke, 12: 31–40.
18. Are you so living?
19. If you are, it is your Father's good pleasure to give you the kingdom. Do you take an interest in that kingdom as already your own?
20. Are you, in the spirit of adoption, going on from justification, in the work of sanctification?

NOTES. — Justification, in a general sense, means: to acknowledge, and treat a person as innocent or righteous.

In an evangelical sense, it is the act of free grace by which God pardons the sinner, and accepts him as righteous on the ground of the atonement of Christ, and the repentance and faith of the sinner.

Justification is a change in our relations, as regeneration is in our persons or character. It is purely an act of God, in which we have no part as we have in conversion. But we have a part to perform as a condition of justification. There is a vital distinction between a ground of justification, and a condition. In other words, God has two reasons for pardoning a sinner; the first reason is a ground which he himself furnishes. The second is a condition which man performs. The ground is, the atonement or mediation of Christ. If that had not taken place, we could never have been forgiven one sin. Hence it is said, "The blood of Christ," which means his humiliation and death, "cleanseth from all sin." That death makes it right in God to forgive sin. But, whose sin shall he forgive? Not every person's. Repentance toward God, and faith in Christ, are the conditions.

The effects of justification are, 1. A change in God's feelings towards us. We "were by nature the children of wrath." But we are now empowered "to become the sons of God." John, 1: 12. 2. A change in our relations to the law. "There is," etc. Rom. 8: 1. 3. Our past sins have no other power now but that of humbling our hearts, and making us grateful to Christ. 4. If we commit sin, it is forgiven if we repent of it sincerely. 5. Future sin cannot be forgiven before it is committed. But whoever desires to continue in any form of sin, has the evidence that he never repented. And if any one perseveres in unrepented sin until death, he is not justified.

The only true evidence of justification, is sanctification; as the only true beginning of sanctification is justification.

We should then be very careful for ourselves, and very anxious for others, to guard against all unscriptural theories of justification. One is the rationalistic, which makes our natural excellencies a counter balance of our defects. Another is the semi-rationalistic, which makes our repentance the only condition, and God's mercy the only ground of our justification. Another is the self-righteous which make certain external religious performances, if not the ground, at least the conditions of it. No doctrine when perverted has done more evil in the world. It lies at the foundation of the power of every superstitious religious system, and if any one wishes to be thoroughly instructed in it, let him read Romans, 3, 4, 5, 6, 7, 8; Gal. 2, 3.

LESSON XXXVI.

ADOPTION.

1. What is the meaning of adoption? (Notes.)
2. What is it in a Scriptural sense?
3. If God is our Father, why do we *need* adoption? Ans. — Because, naturally we are enemies to him by wicked works. Eph. 2: 2, 3; 4: 18; Col. 1: 21.
4. What examples of adoption among men are recorded in the Bible? Exod. 2: 10; Esth. 2: 7.
5. There are two kinds of adoption; general and particular. What is the sign of a general or visible adoption? Gen. 17: 9–14; Matt. 28: 19.
6. What are the privileges of a visible adoption? Ans. — Those of the visible church. Eph. 1: 22, 23; 5: 25–27.
7. What is particular and spiritual adoption? 2 Cor. 6: 18; Gal. 4: 5–7; Col. 1: 13.
8. Before our adoption, whose children were we? Eph. 2: 3, l. c.
9. By whom were we adopted? Eph. 1: 3–7.
10. By whose mediation are believers adopted? 1 John, 4: 10.
11. By whose agency are they adopted? Rom. 8: 15, 16.
12. What are some of the great privileges of the children of adoption? Rom. 8: 17.
13. Is adoption an act of free, unmerited grace? Gal. 4: 5, 6; 2 Pet. 1: 3, 4.
14. In what did it originate? 1 John, 3: 1.
15. When are believers actually adopted? Ans. — When they receive Christ by faith. John, 1: 12; Gal. 3: 26.
16. Are all members of the visible church the Spiritual children of God? Matt. 7: 21–23. The church record is not the book of life.
17. How are believers kept in the state of adoption? 1 Pet. 1: 5.
18. What passages in Paul's writings breathe the spirit of adoption in great fulness? Eph. 3: 14–19; 5: 1, 2; Phil. 3: 20, 21; Col. 3: 1–4.
19. What passages in the Psalms? 23: 34: 1–4; 42: 1, 2.
20. How may we know whether we are the adopted children of God? Rom. 8: 14–16; 1 John, 3: 9, 10, 14, 19, 24.
21. Have you this evidence of your adoption?
22. How may we have assurance of faith? Is. 32: 17; Heb. 6: 11, 12; 10: 19–22.
23. If you have not this assurance, whose fault is it?
24. Are you earnestly seeking for it.

NOTES. — Adoption is the taking and treating the child of another as our own. In human affairs, it means receiving as one's own child the child of a stranger. But in a Scriptural sense, it is the act of God's free grace by which we are received into the number, and have a right to all the privileges, of the sons and daughters of God.

We are by nature God's creatures; but the brutes share that with us. To be a child of God, implies much more than merely having received our existence from him. Man was naturally God's child, because he was made in the image of God. But his apostacy involved a change in both his character, and his relations to God. To restore both these privileges, is the design of the system of grace. To effect it, God the Father, God the Son, and God the Spirit, each performs a special and glorious work. Adoption is the Father's act, (John, 1 : 12.) The story of the Prodigal Son (Luke, 15 :) illustrates this gracious act. It brings the repenting individual back to the Father's love, and to the rights, immunities, and privileges of a child. God now undertakes his education and his preservation under new circumstances, and in an especial manner. Now, whoever offends one of his little ones, offends him in a peculiar manner. Whoever gives a cup of cold water to one of his "little ones," gives it to him. Now we become "heirs of God, joint heirs with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away." Now we learn to say "Our Father," "Abba Father," in sincerity and in truth. Now we are brought into that family which is "one in heaven and in earth." Eph. 3 : 15. Now we "love the brethren," and are members of "the household of faith."

This wonderful change in our relations is brought about by the Son of God becoming son of man. He became one of us, that we might become one with him. After the mystery and amazing condescension and grace displayed in the incarnation, we have no difficulty in believing the wonderful things which God has spoken concerning Zion. We are "bone of his bone, and flesh of his flesh." Eph. 3. He is not ashamed here to call us brethren. "And it doth not yet appear what we shall be; but we know, that when he shall appear we shall be like him."

The agency of the Holy Ghost in regeneration does not always secure the same degree of "the spirit of adoption." It seems to be a special work of grace whereby God hath "sent forth the spirit of his Son into your hearts, crying, Abba, Father."

Whatever believer does not possess it, should not rest until he has received that spirit in its fulness. While it is free to all, it should be sought with an earnest, wrestling importunity, that knows no denial It is promised, and the promise will not fail of fulfilment.

LESSON XXXVII.

SANCTIFICATION.

1. What is the meaning of sanctification? (Notes.)
2. When does the work commence in the soul? (Notes.)
3. When is it fully completed? (Notes.)
4. What is the *usual* progress, and what *should* it be? (Notes.)
5. What is the will of God concerning our sanctification? 1 Thess. 4: 3, f. c.
6. Then ought not the work to be very dear to our hearts?
7. Who is the author of our sanctification? 1 Thess. 5: 23.
8. By what agency is the work carried on? John, 17: 17; 2 Cor. 3: 18; 2 Thess. 2: 13.
9. Does not the work require human, as well as divine agency? Matt. 23: 26; 2 Cor. 7: 1; James, 4: 8.
10. Has not *faith* an important agency in the work? Acts, 15: 9; 26: 18.
11. Will faith secure to us the victory over the world and the devil? 1 Pet. 5: 8–10; 1 John, 5: 4.
12. Why should we offer our bodies and spirits a living sacrifice to God? Rom. 12: 1, 2; 1 Cor. 6: 19, 20.
13. We are sanctified by the Spirit. What are the fruits of the Spirit? Gal. 5: 22–26; Col. 3: 12–17.
14. Are these the fruits of your life?
15. Has not Christ provided for our sanctification? 1 Cor. 1: 30; 6: 11; Eph. 5: 25, l. c., and 26, 27.
16. Refer to other passages of similar import. Zech. 13: 1; Tit. 2: 14; 1 John, 1: 7; 3. 1–3; Rev. 1: 5, 6.
17. What was Paul's earnest exhortation to the Ephesians? Eph. 4: 1–3, 23, 24, 30–32.
18. What was his prayer for them? Eph. 3: 14–19.
19. Do you know what it is by experience to have Christ *dwell* in the heart by faith?
20. What is it to be "Filled with all the fulness of God"?
21. What was Christ's prayer for his followers? John, 17: 17, 19.
22. Would Christ or Paul pray for what we *could not* experience?
23. Are we not required to be holy? Lev. 11: 45; 20: 7, 26; Eph. 1: 4; Col. 1: 21, 22.
24. Are we not required to be perfect? Matt. 5: 48; 2 Cor. 13: 11; James, 1: 4.
25. Refer to some of Paul's prayers for sanctification and holiness. 2 Cor. 7: 1; 1 Thess. 3: 13; Eph. 4: 24.
26. Is it your daily prayer and effort to become sanctified and holy?

NOTES. — Sanctification is, 1st. External. The *act* of making holy, consecrating, setting apart to a sacred use. 2d. Internal. The *work* of the Holy Spirit upon the soul by which the affections are purified or alienated from sin and the world, and *exalted to a supreme love to God.* 3d. The *state* of being holy, purified, and sanctified.

In the first sense, a public profession of religion is a public act of sanctification; *i.e.*, a consecration to a sacred work, or purpose; that of obeying, serving, and loving God, — of being a co-worker with Christ in advancing his spiritual kingdom.

The third sense of the word, the *state of being sanctified*, a *state of holiness of heart and life*, is one to which we should all aspire with earnest, ceaseless watching, and prayer.

But it is the second signification of the word, *the progress of the work* of sanctification, that now most intimately concerns us. It involves on our part, 1. A sincere renunciation of the world, as an object, or source, of happiness, and every form of sensual pleasure which is, *of itself*, or which tends to *make us* opposed to purity and holiness. 2. It involves an entire consecration to Christ, a transferring of the affections from all wordly things, from wealth, friends, and the dearest objects of love, to God, who alone is worthy of supreme love, and who alone can satisfy the longing desires of the sanctified soul. This renunciation of the world, and consecration to Christ, is but a simple compliance with the terms of the gospel as stated by Christ himself.

Sanctification, in this sense, is the work of the Holy Spirit through our *faith* in God and his word, — through the belief of the truth. The work commences in the soul at the moment of regeneration, and is fully completed at the moment of death. The progress from one point to the other is sometimes, and *always should be*, steady, uniform, and rapid, but generally it is slow, being resisted by the will, and the natural opposition of the heart to purity and holiness.

Sanctification implies an entire subjection of the human will to the will of God, a crucifixion of self, — of the "old man," with the appetites, passions, and lusts. The *besetting sin*, and *all sin*, must be searched out and nailed to the cross, and "*every* thought be brought into captivity to the obedience of Christ." Anger, envy, impatience, resentment, must not be suffered to dwell in the heart a moment. Our words must be words of love, and all our language like pure water from a pure fountain. Holy objects of thought and contemplation must be selected, the soul must long, pant for God, till Christ be formed in us the hope of glory, — till he dwell in the heart by faith, and the soul be filled with all the fulness of God. "For this is the will of God, even your sanctification."

LESSON XXXVIII.

THE SABBATH.

1. What is the meaning of the word "Sabbath"? Ans.— Primarily it means, to cease, to rest. Hence the first day of the week, a day of rest and worship, is called the SABBBATH.
2. What is the meaning of "Sunday"? Ans. — Among many heathen nations the first day of the week was dedicated to the worship of the *Sun*, and hence the word, *Sunday*. There is no propriety in applying it to our day of rest.
3. When was the Sabbath instituted? Gen. 2: 2.
4. Was it a temporary or perpetual institution? Exod. 31: 16.
5. What is the fourth commandment? Exod. 20: 8–11.
6. Was the Sabbath recognized before this command was given? Exod. 16: 23, 25, 26.
7. What early intimation is there of the division of time into periods of seven days? Gen. 7: 4, 10; 8: 10, 12.
8. What was the law given to Moses respecting the Sabbath? Exod. 20: 10; Numb. 15: 32–36; Deut. 5: 14, 15.
9. How did the word of the Lord come to Isaiah respecting the Sabbath? Is. 58: 13, 14.
10. How did the pious Jews keep the Sabbath? Neh. 10: 31.
11. Was the Sabbath a day of worship under the Jewish law? Lev. 19: 30; Ezek. 46: 1–3.
12. What promises are made to those who keep the Sabbath? Is. 56: 2, 4–7.
13. What threatenings are recorded against Sabbath-breakers? Exod. 31: 14; 35: 2; Jer. 17: 27; Ezek. 20: 15, 16.
14. How did Christ regard the Sabbath? Mark, 6: 2, f. c.; Luke, 4: 16.
15. For whom was the Sabbath made? Mark, 2: 27.
16. Who is Lord of the Sabbath day? Mark, 2: 28.
17. Did Christ heal diseases on the Sabbath? Matt. 12: 13.
18. What question did the Jews ask him? Matt. 12: 10.
19. What was his reply to them? Matt. 12: 11.
20. Why was the Sabbath changed from the last to the first day of the week? Luke, 24: 1–6. Two other great events distinguish this day; viz., the bestowment of the Holy Ghost. Acts, 2: 1–4. And the Revelation of John. Rev. 1: 10.
21. After the resurrection did Christ and his disciples observe the first day of the week as the Sabbath? John, 20: 19, 26.
22. How was it regarded after Christ's ascension? Acts, 20: 7; 1 Cor. 16: 2.
23. Is it your *pleasure* and *purpose* to keep the Sabbath holy?

NOTES. — The Sabbath was appointed from the beginning. The law establishing it, was the first given to mankind, and beyond a doubt will be in force to the end of time. It was no part of the ceremonial law of Moses, and therefore was not abolished by the coming of Christ.

The Sabbath is a weekly institution in commemoration of the creation, not yearly or monthly in reference to the courses of the sun or moon. The form of the commandment *Remember* (Exod. 20 : 8) indicates its existence before the law of Moses, and hence it cannot be affected by the repeal of the letter of that law. It was incorporated into Judaism, and enforced by rewards and penalties. It was meant for man in his moral relation to God, and not simply for the Jew in his civil duty, and was, therefore, given as a part of the moral law. It was further consecrated in commemoration of the deliverance of the Israelites from Egyptian bondage on that day. Deut. 5 : 15. Under the New Testament it commemorates a greater deliverance. Christ's disciples kept the first day of the week, not the last, thus protesting against the continuance of the Jewish ritual. It is called the *Lord's day*, (Rev. 1: 10) inasmuch as by his resurrection on the first day, he introduced a new order of things, and the Sabbath becomes a *Christian* institution, and a monument of the victory and triumph of Christ. He changed the day to show the supassing importance of his work. It is intended to be a day of holy worship and rest. When thus observed, its influence on our physical, social, and moral welfare, is blessed. The neglect of the Sabbath has generally been the commencement of a downward career. This is especially true of the young. One idle Sabbath has, in many cases, involved perdition. Sabbath breaking led to the captivity of the Jews. Men wickedly turn the holy day into a holiday, greatly to their own injury, and the dishonor of God. Weddings, funerals, visits, excursions, and journeys, should be avoided, and the utmost care taken lest worldly occupations encroach upon its sacred hours. Persons engaged in hard bodily labor, will require a greater part of the Sabbath for rest than those whose daily occupation is easy; but if the estimate of the Sabbath be high, that necessity will be vastly diminished. To task the body or the mind, without an absolute necessity, with such constant and excessive labor during six days, as to unfit it for the full enjoyment of public and private worship on the Sabbath, is to break the law of God, and dishonor the day. The Lord's day, in its spiritual character, is beyond the reach of acts of government, yet no person should be forced to violate the day. As the Lord's table is the memorial of Christ's death, so the Lord's day is a memorial of his resurrection, and a precious type of heaven.

LESSON XXXIX.

THE CHURCH.

1. What are the different meanings of the word "Church?" Ans. — It is applied; 1. To a building dedicated to the worship of God. 2. To the whole body of believers on earth, called the Church Militant. Acts, 2: 47; 20: 28. 3. To the whole body of believers on earth and in heaven, called the Church Universal. Eph. 3: 15. 4. To believers in heaven, the spirits of the just made perfect, called the Church Triumphant. Eph. 5: 27. 5. To a body of professed followers of Christ located in one place, and worshipping together under the instruction of a pastor or teacher. 1 Cor. 1: 2.
2. What names in the Bible are frequently used to designate, spiritually, the people of God? Ans. — Israel: Jerusalem, Zion, Kingdom of God, of Christ, and of heaven.
3. Refer to some instances in proof of this? Ans. — "The Israel of God." Gal. 6: 16; Jerusalem above. Gal. 4: 26. The Lord shall comfort Zion. Is. 51: 3. "Thy Kingdom come." Matt. 6: 10. Seek ye first the Kingdom of God. Matt. 6: 33.
4. What are some of the local churches mentioned in the Bible? 1 Cor. 1: 2; Col. 4: 16; 1 Thess. 1: 1.
5. To what seven churches did Christ make the revelation by John? Rev. 1: 11.
6. What do you understand by "The church in the wilderness?" Acts, 7: 38.
7. Who was the leader of that church? Josh. 5: 13–15; Acts, 7: 38; 1 Cor. 10: 9.
8. Who, in every age, is the Leader, Commander, and Head of the Church? Is. 55: 4; Eph. 1: 22; 4: 15; Col. 1: 18.
9. Of whom were the pillar and cloud emblematical? Exod. 13: 21, 22; Ps. 121: 4–8; John, 14: 6.
10. What are the ordinances of the church? Matt. 28: 19; 26: 26–29.
11. Was the ordinance of the Lord's Supper observed by the disciples and early Christians. Acts, 20: 7; 1 Cor. 10: 16, 17; 11: 23–26.
12. Did they observe the ordinance of baptism? Acts, 2: 38; 8: 12, 13, 37, 38; 10: 47, 48.
13. Are you a member of Christ's visible church?
14. Do you *hope* that you are a member of his *invisible* church?
15. If not, how can you hope to be admitted to the "Church of the spirits of the just made perfect?

NOTES. — The church is peculiar in its origin and history, its relations and prospects; having two forms, and two histories. As a visible body, it is composed of good and bad men in this world. As an invisible body it is composed of all the true servants of God. Christ is its founder and head. The Holy Ghost dwelling and operating in the heart of each believer, gives it life. The external church is merely the casket which contains the jewel. The casket will wear out, and pass away: but the jewel will adorn the Redeemer's Crown forever. We use the term church in several senses, — the whole body, or a local body of professed believers; and the body of true believers. We cannot always determine when a true church has so far degenerated as to deserve that terrible name which Christ gives an apostate church, "The Synagogue of Satan." But, as some general rules must be laid down for our guidance, it is commonly accepted that a true church must have the essential doctrines, the two Sacraments, and a pure worship. The practices of churches may differ from one another in minor doctrines, in forms of government, and in modes of worship. The officers are not precisely the same in the several sections of the church universal. The Episcopal and some other churches have Bishops, Priests, and Deacons, with a Vestry; and are governed by a General Convention. The Presbyterians have Pastors, Elders, and Deacons; and are governed by Sessions, Presbyteries, Synods, and General Assemblies. The Methodists have Bishops, Presiding Elders, itenerating and local Preachers; each church is governed by a board of Stewards elected from its members. The Baptists and Congregationalists have only Pastors and Deacons; and each local church administers its own government; employing advisory councils for general purposes. The several churches differ also, in the modes of admitting members to their communion; — and there is some diversity about discipline, because the Scriptures have left room for discretion on these points. But other points are definitely determined. They are these; no person can properly enter the visible church who has not first entered the invisible church; a church ought to admit none to its membership, and retain none who do not hold the essential doctrines of faith, give evidence of being regenerated, and lead godly lives.

The members of a church ought to live in brotherly love; striving together for their mutual edification and comfort, and to advance the Kingdom of Christ. They ought to attend on all the ordinances of the gospel, — generally in their own church; to sustain the officers in their responsible work; and "adorn the doctrine of their God and Saviour," by "denying ungodliness and worldly lusts," and "should live soberly, righteously and godly in this present world."

LESSON XL.

WORSHIP.

1. What is divine Worship?
2. What state of heart is essential to all true worship? Ps. 34 : 18; Is. 57 : 15; 66 : 2.
3. How are we enabled to worship with assurance of faith? Heb. 10 : 19–22.
4. In what different ways is worship to be offered? Ans. — 1. Privately. Dan. 6 : 10; Matt. 6 : 6; Acts, 10 : 9, l. c. 30. 2. In the Family. Job, 1 : 5; Ps. 92 : 1, 2; Rom. 16 : 5, f. c. 3. Socially. Acts, 10 : 33; 16 :25. 4. In Public. Ps. 122 : 1, 2; 150 : 1; Luke, 24 : 52, 53.
5. Do *you* have stated, daily seasons of private, *vocal* worship?
6. Do you join in family worship and exert your influence to render it solemn and interesting?
7. Are you interested in sustaining meetings for social worship in your neighborhood, or among the poor?
8. Are you a punctual attendant upon public worship?
9. Do you go to the house of God on the Sabbath, for the sole, and solemn purpose of meeting, and worshipping God?
10. In whose name must all worship be offered? Eph. 5 : 20; Col. 3 : 17.
11. What encouragement have we for social or family worship? Matt. 18 : 20.
12. How is God to be worshipped? 1 Chron. 16 : 29; Ps. 51 : 17; 95 : 6, 7, f. c.
13. What is the nature of true worship? John, 4 : 23, 24.
14. Instead of the costly sacrifice, what does God now require? Prov. 23 : 26; 1 Cor. 10 : 31; Phil. 3 : 3.
15. What ascriptions of glory and praise to God, are offered by the church on earth? Eph. 3 : 20, 21; Heb. 13 : 20, 21; Jude, 24, 25.
16. What is the song of the church triumphant? Rev. 5 : 12–14 : 11 : 17; 14 : 3; 15 : 3, 4.
17. Was divine worship paid to Christ while on earth? Matt. 8 : 2, 3; 14 : 33; 28 : 9.
18. Do the Angels worship God? Is. 6 : 2, 3; Dan. 7 : 10.
19. Do they worship Christ? Heb. 1 : 6; Rev. 5 : 11, 12.
20. Do the Scriptures frequently enjoin the duty of offering praise to God? Ps. 50 : 14; 68 : 4; 150 : 1, 2.
21. Is this duty enjoined upon all? Ps. 150 : 6.
22. What does Christ say of formal worship? Matt. 15 : 8, 9.
23. Does your soul delight in worship, and in communion with God?

NOTES. — Worship is man's outward expression of his feelings to God, of his dependence, homage, and wants. It also includes the more passive attitude of humble waiting on God for instruction. Its essence is in the feelings and intentions of the heart. Its expressions are through the various appropriate attitudes, motions and utterances of the body. In private worship, man needs only enough outward form to aid the devoutness of his heart; for God understands the feelings and intentions of the heart before they are uttered. Yet the reverent attitude of our bodies, and the words and tones of our own voice are very helpful to us. In public worship, order, reverence, and impressiveness, are matters of the first importance. About the several parts and modes of public worship true Christians entertain different views. But all agree in regard to the most important points, which are these: that Prayer, Praise, Thanksgiving, imparting and receiving instruction, counsel, and exhortation are the essential elements of worship; that worship has no value where it is not an expression of the best feelings of the regenerated heart; that we need incessant vigilance, even when employing the best forms and modes, to keep ourselves from sliding into formality, and from mocking God. The regularity and devoutness of our private worship are the most satisfactory tests of personal piety, as well as its most important support. If we love God, and are seeking holiness, it will be seen by our constancy and earnestness in waiting on him in "the closet." The first form of public worship, meaning by that all which is not private, is the worship of the family or household. We cannot dwell upon it here; but in importance it is next to private worship. The families that do not call upon God's name are ranked with the heathen. Jer. 10: 25. Then come the assemblies of members of the same, or of different churches for praise, prayer and conference; commonly called prayer meetings. Then comes in order the public worship of the sanctuary. Every one engaging in it should feel that he is responsible to make it such as God will delight to witness and accept. Our whole deportment in the house of God, as it expresses our own feelings, exerts a favorable or unfavorable influence on others, for which we are responsible. Worship pleases and honors God. "Whosoever offereth praise, glorifieth me." It elevates our nature; is the means of our sanctification and comfort by the Holy Ghost. It is one important part of our training for the employment of heaven. It is the most important institution that society possesses. Its influence on the public character is immeasurable. The more civil freedom a people enjoy, the more indispensable it is to them that they honor God, and properly train the public conscience by a sincere support of divine worship.

LESSON XLI.

THE TEMPTATIONS OF SATAN.

1. How would you define what temptation is?
2. What was the first act of Satan in our world? Gen. 3 : 1–5.
3. He tempted Eve when alone; why may we suppose he did so? 2 Cor. 11 : 3.
4. By corrupting our first parents he ruined the race; what does this show his heart to be? 1 Pet. 5 : 8.
5. Does Satan employ agents in his wicked devices? Matt. 25 : 41; Mark, 5 : 9; Rev. 12 : 9.
6. With what weapons did Jesus resist Satan? Matt. 4 : 7–10.
7. What encouragement does our Lord's temptation and triumph afford us? Heb. 4 : 15, 16; 1 Pet. 4 : 1, 2.
8. What great inducement have we to resist temptation? 1 Cor. 10 : 13; Jas. 4 : 7.
9. Can Satan compel any one to sin? 1 Pet. 5 : 8, 9.
10. He tempts young persons to go into evil company; how may they resist him? Ps. 119 : 63; Prov. 13 : 20; 1 Cor. 15 : 33.
11. He leads many to think religion is hard and sin pleasant; what does the Bible say? Prov. 13 : 15; Rom. 6 : 23; Jas. 1 : 15.
12. Satan deceives by false promises and flattering appearances; what cases illustrate this? Gen. 3 : 4, 5, 7; 19 : 23–25; Jos. 7 : 1, 21–26; 2 Kings, 5 : 20–27; Matt. 26 : 14–16; 27 : 3–5; Acts, 5 : 1–6.
13. When tempted to feelings of opposition to God's word or Providence, what should we at once do? Matt. 4 : 10; 16 : 23.
14. What are some of the means by which Satan tries to destroy souls?
15. How shall we guard against temptation? Prov. 4 : 14, 15; Matt. 6 : 13; 26 : 41.
16. What blessing is pronounced upon those who shun the way of the ungodly? Ps. 1 : 1.
17. How can we best repel the fiery darts of Satan? Eph. 6 : 10–17.
18. Two spirits, one from heaven and one from hell, are striving to occupy your heart; which will you choose?
19. Are Christians liable to temptations? Matt. 24 : 24; Luke, 22 : 31.
20. When severely tempted, what divine support may we expect? 1 Cor. 10 : 13; Jas. 1 : 2–4, 12.
21. What is promised to those who are faithful unto death? Rev. 2 : 10; 3 : 10–12, 21.

NOTES.—By temptation, is meant,—1. The enticement to evil, by arguments, by flattery, or by the offer of some real, or apparent good; 2. The solicitation of the passions to self-indulgence, enticements to evil, proceeding from the prospect of pleasure or advantage.

When Satan tempted Eve, the "apparent good," or "pleasure" was promised in the assurance "ye shall be as gods, knowing good and evil." When he tempted Christ, he offered him "all the kingdoms of this world and the glory of them."

The agency of Satan is one of the most solemn subjects in the Bible. Its history commences almost with our own, and may be read on every page of the Old Testament, but is developed much more fully in the New; where we are more clearly taught how his temptations may be resisted. Satan, from a state of holy, exalted happiness, fell into sin and disgrace. He is now actuated by intense malice toward God and man, and is incessantly active against both. He is a *spirit*, and has access to our spirits, coming unseen and having many other spirits in his service; his malignant attacks are made upon us in all places, and at all times. He had the courage to attack the head and representative of our race, and succeeded in his hellish scheme. When Christ came to repair the ruins of the fall, Satan made a still more bold and determined attack upon him, continuing it "forty days," well knowing, that if he could induce Jesus to commit one sin, the ruin of the race would be complete. Failing in this, he instigated the Jews to crucify him. He hated Adam and Christ, and hates God and man still, and with cunning energy and perseverance, is busily devising the ruin of immortal souls. His temptations are adapted to the age, disposition, duties, trials, and circumstances of every person. They are often so gentle that it is not easy to distinguish them from the working of our own minds. He leads some men to write bad books in order to corrupt their readers. He encourages idolatry in order to insult God, and deprive him of the worship of millions. He scatters false doctrines, confounds the want of will, with the want of ability, invents sinful pleasures, insinuates vile thoughts, and wicked devices into the heart, inflames lust and flatters pride that he may secure the perdition of souls.

Temptation does not involve sin on our part, unless we cherish or parley with it. "Christ was tempted in all points like as we are, and yet without sin." He was victorious and we may be, *in him*. If we watch and pray without ceasing, meditate on holy things, cherish the indwelling of the Spirit and presence of Christ, Satan's vilest suggestions and boldest attacks may leave our souls unstained and unharmed. Resist the Devil and he will flee from you.

LESSON XLII.

AFFLICTIONS.

1. What is the common lot of mankind? Job, 5: 6, 7; Ps. 34: 19; 90: 3, 8–10.
2. What do the Scriptures say of the uncertainty and brevity of life? Ps. 103: 15, 16; Acts, 17: 26; Jas. 4: 14.
3. Why are we all subject to affliction and death? Rom. 5: 12.
4. For what purpose are afflictions sent? Is. 1: 25; Zech. 13: 9.
5. How does God regard those whom he afflicts? Ps. 103: 13, 14; Heb. 12: 6; Rev. 3: 19.
6. God visited Job with great afflictions; how did he receive them? Job, 1: 21; 2: 10.
7. How did David regard afflictions? Ps. 94: 12; 119: 67: 71.
8. Do afflictions increase *your* love to God and his word?
9. God very greatly afflicted many of his faithful servants; what examples do they furnish us? Heb. 11: 36–40; Jas. 5: 10, 11.
10. Has not prosperity a tendency to lead us to disregard the voice of God? Jer. 22: 21.
11. Why were the people of Israel afflicted forty years in the wilderness? Deut. 8: 2.
12. May not the Lord afflict you for the same reason?
13. Is not property the gift of God? Deut. 8: 18; 1 Sam. 2: 7; 1 Chron. 29: 12.
14. Are we to regard them as a permanent gift? Prov. 23: 5; Matt. 6: 19; 1 Tim. 6: 17.
15. What are we to do in the day of trouble and affliction? Ps. 50: 15; 142: 1, 2; Is. 33: 2.
16. Jesus was sinless and holy; was he not a great sufferer? Is. 53: 3–5; 63: 9; Matt. 27: 30, 31, 35.
17. We are sinful and unholy; can we expect freedom from suffering? Matt. 10: 25; Luke, 6: 40.
18. If we suffer with him what may we hope for? Rom. 8: 17; 2 Cor. 1: 7; 2 Tim. 2: 12.
19. Is our merciful Father afflicting *you* in the loss of friends, of health, or of property?
20. If so, are you placing your affections more supremely on divine and heavenly things?
21. What precious promises are made to the afflicted? Is. 43: 2; 54: 4–8; 1 Pet. 4: 13.
22. If afflictions purify and sanctify us here, what will be our eternal song in heaven? Rev. 7: 9, 10, 13–17; 15: 3.

[Notes. — By afflictions we mean those allotments of Providence which are the *occasion* of pain or adversity of any kind.

One degree of affliction consists in the deprivation of good, another, and still deeper, in the additional infliction of evil. We see the first illustrated in Job, when he was stripped of all his earthly possessions and bereaved of his children; but the second in more aggravated form when he was smitten with disease, and reviled by his few remaining friends. The Psalmist recognizes this distinction. Psalms, 104: 29, f. c.; 42: 7, l. c.

Some also make a distinction of *small* and *great* afflictions. The former are those petty trials, of almost daily occurence, which are often harder to bear, and subject ones Christian character to a closer test than the heaviest afflictions, like loss of friends or property.

Satan plies his darts more sharply through these *small* afflictions because he here finds an avenue of evil to the heart less carefully guarded.

Afflictions may be *caused immediately* by the sin of the individual suffering; or, he being innocent, by the sin of another. But in either case they do not come by chance, or spontaneously. Job, 5: 6. They are sent by God himself, for gracious and merciful designs. These designs are twofold; 1st, as a punishment, in part, for sin, and 2d, as a means of spiritual improvement.

God in this latter sense is the Great Refiner of his people. Isaiah, 1: 25. The afflictions of the righteous are often likened to the act of purifying metals by fire. The last earthly prop, be it wealth, friends, or reputation (by calumny) is often taken away, for the simple reason that the soul may be driven to Jesus for consolation. This loss of property is often made the means of our conversion; not so its acquisition.

Afflictions must *always* be expected in this life, 2 Tim. 3: 12, and *many* of them; yet we may always expect God's merciful intervention and deliverance. Ps. 34: 19.

Again, those who suffer most in this life, are most truly the favorites of heaven. Heb. 12: 6. God's dearest children are often the greatest sufferers, mentally, physically; *e. g.*, Paul, Luther, Baxter, Payson. This should encourage all God's people to love Him and trust in Him, the *most heartily* when every shadow of earthly comfort is removed. "Though He slay me yet will I trust in Him." Though bereft of *all* earthly good, loaded with reproach, racked with pain; yet, these afflictions are but light, will soon be ended, and will prove at last to have worked out a far more exceeding and eternal weight of glory.

What *seems* to be God's "roughest voice," is the tender whisperings of the gentlest love. The wind and storm will only drive my bark the sooner to its desired haven.

LESSON XLIII.

EVIDENCES OF PIETY.

1. What is the state of the heart by nature? Matt. 15 : 18–20; Eph. 2 : 3.
2. What change does Christ declare is necessary to salvation? John, 3 : 3, 5, 6.
3. What does Paul say of the necessity of that change? Rom. 8 : 7, 8; 2 Cor. 5 : 17; Gal. 6 : 15.
4. Is your heart a natural, or a renewed one?
5. Have you examined the evidences of piety specified in the notes to this lesson?
6. What is the nature of true repentance? Job, 42 : 6; Ezek. 36 : 31; 2 Cor. 7 : 10.
7. Is your repentance of that character?
8. What is the nature of saving faith? Acts, 8 : 37, f. c. Jas. 2 : 16, 17, 26; Jude, 20, 21.
9. Have you that faith?
10. What does self-denial require of us? Matt. 16 : 24–26; Tit. 2 : 12.
11. Do you practise self-denial?
12. Is brotherly love an evidence of love to Christ? John, 13 : 34, 35; 1 Thess. 4 : 9; 1 John, 3 ; 14.
13. Do you cherish this spirit of brotherly love?
14. What rule of life is given for us all? Matt. 7 : 12.
15. Is it not a positive duty to confess Christ? Matt. 10 : 32; Rom. 10 : 9, 10.
16. What are the consequences of denying Christ? Matt. 10 : 33; 2 Tim. 2 : 12.
17. Do you confess, or deny him in your daily life?
18. Does Christ enjoin secret prayer as a special duty? Matt. 6 : 6.
19. Was he known to retire for secret prayer frequently? Matt. 14 : 23; Mark, 1 : 35; Luke, 6 : 12.
20. Have you stated seasons for private, *audible* devotion, and are you punctual in observing them?
21. Are you much interested in reading and studying the word of God?
22 Does the consideration of these evidences confirm, or weaken your hope?
23. If it weakens your hope, what encouragement have you? Matt. 7 : 7, 8; 12 : 20; Rev. 3 : 20.
24. May you not safely, and hopefully follow Paul's example? Phil. 3 : 13, 14.
25. Are all these evidences yours? Then add 2 Pet. 1 : 5–8.

NOTES. — By *evidences of piety*, we mean the evidences of that new spiritual life in the soul, the commencement of which is, the *new birth*, by the regenerating power of the Holy Spirit.

In considering the evidences of piety, the first in order is *repentance;* a godly sorrow for, and sincere forsaking of, sin, not merely out of regard to its consequences, but because it is an offence and dishonor to God. 2. *Faith in Christ*, and full trust in him alone for salvation, with such a consecration to him, and such a reception of his spirit into the heart as shall form a bond of close and intimate union with him forever. 3. *True self-denial* will necessarily follow repentance and faith. Not only ungodliness and worldly lust will be denied, but your appetites, passions, and desires will be controlled and brought into captivity to the word and spirit of Christ. Feelings of resentment and ill-will must be subdued, and kindness, charity, and love mark all your intercourse with others. 4. "*Love to the brethren*" is a precious evidence of true piety, and is very much extolled by the Apostle John. It consists in holy delight and fellowship with the friends of Christ, *because they are his friends*. 5. *Confessing Christ* is another important evidence. We are not, in this lesson, considering the question of a public profession of Christ by joining a church; as that is presented in another place. But there is a confession of Christ, which cannot be delayed or concealed, under any ordinary circumstances. It is, *the confession of the life*. Not only your unconscious influence, but your words and acts must speak for Christ, for his word, his kingdom and his friends, so as to leave no doubt in the minds of those present as to your real character. *This* requires more grace, and more of the spirit of Christ than it does to pass examination by the Pastor and committee of any church. 6. *Love of the Bible*, as the living word of God is an indispensable evidence of piety. Without this, there can be no true piety. Love to God is the very essence of piety; but you love him, *only*, as you love his word. 7. But, to yourself, the clearest evidence of piety may be found in your *love of secret prayer*. If you love to pour out your heart in private prayer and praise, to confess your sins, — your secret sins, — calling them by name, forsaking them, and consecrating yourself anew to Christ, you may well hope that your name is written in heaven.

As among the most important evidences of piety, we have named repentance, faith in Christ, self-denial, love of the brethren, confessing Christ in the life, love of the Bible, and love of secret prayer. Honesty, purity of motive, and strict integrity of character, are, of course, included in the above. These evidences are especially worthy the prayerful consideration of the young.

LESSON XLIV.

ENTERING THE CHURCH.

1. What is the Church? (See notes to Lesson No. 39.)
2. How does one become a member of the invisible church?
3. Can any one be saved who is not a member of *that* church?
4. Should any one join the visible, who is not a member of the invisible church?
5. What change is necessary before we can enter the Kingdom of God, or the invisible church? John, 3: 3, 5, 6.
6. Have you met with that change?
7. What two great kingdoms or dominions include all our race? Matt. 12: 30; Acts, 26: 18; Col. 1: 13.
8. By what terms are these "kingdoms" frequently designated in the Bible? Ans.—"Life" and "Death." John, 5: 24. "Darkness" and "Light." 1 Pet. 2: 9.
9. Do you understand what it is to be "translated" from one of these kingdoms to the other?
10. Who is at the head of one of these kingdoms? Matt. 6: 9, 10, f. c.; 1 Tim. 6: 14, 15.
11. Who is at the head of the other? Ans.—Satan, called in Scripture by various names. The Devil, Prince of this world, God of this world, Prince of the power of the air.
12. Which of these kingdoms will finally triumph? Ps. 145: 13; Heb. 2: 14; Rev. 11: 15.
13. To which of these kingdoms do you *profess* to belong?
14. What solemn importance is connected with confessing or denying Christ? Matt. 10: 32, 33.
15. What qualifications are necessary to church-membership? Rom. 10: 9, 10; 12: 2.
16. How can ministers and churches ascertain when a person possesses these qualifications? (Notes.)
17. Who alone has power to admit members to the true, invisible church? John, 10: 9; Acts, 2: 47, l. c.
18. Do you realize that the cultivation of the spirit of brotherly love is an important Christian duty? John, 13: 34; Rom. 12: 10; 1 Thess. 4: 9.
19. Do you, as a church-member, exercise that spirit of love and charity described by Paul? 1 Cor. 13: 4–7.
20. What efforts are you making by conversation and prayer to bring others into the fold of Christ?
21. Do you follow the Good Shepherd? John, 10: 4, 5.
22. Have you forsaken all to follow him? Mark, 8: 34.
23. Do you love the church as David did? Ps. 137: 5, 6.

NOTES. — A question which separates the Baptist from other churches, is, whether the children of believers, as such, sustain any special relation to the visible church. But all agree on these points; that no one is born a member of the invisible church; that as soon as a soul is "born again," it enters the invisible church. Their belief is founded on such passages as this; "to as many as received him (Christ, by faith), to them gave he power to become the sons of God; which were born, not of blood;" that is, of any favorite race, "but of God." This is totally a private, personal transaction between the individual soul and God. A minister, sermon, or book, may be the instrument; but the soul is admitted to the true invisible church, only by him who saith, "I am the door." Neither priest nor ceremony can accomplish that. Every branch grafted by the Holy Ghost into the true vine, is in the vine. Such was the dying thief, who had no time to be baptized before going to heaven. Such was not Judas, though baptized, commissioned to preach, and probably, partaking of the Lord's Supper.

Joining the visible church is a separate, subsequent, and consequent act. We call it *joining the church*, because a person then becomes visibly identified with the body of believers; *entering the church*, because he thus enters into the responsibilities and privileges of the visible church; *professing religion*, because it is recognized as publicly avowing one's self to be religious.

Every person arrived at mature age is bound to confess Christ; but to love him first. When a person is converted, young or old; and sufficient time has elapsed to form a sound judgment of the thoroughness of the change, he should present himself as a candidate for membership in the visible church. When this is done, the responsibility of admission rests with that body to which application may have been made.

The church or its officers cannot determine the reality of a conversion. They must act by certain definite rules, of which these are the substance; when a person of suitable age professes to be born again, gives a satisfactory account of his religious experiences, has a correct knowledge and belief of the fundamental doctrines of the gospel, and leads a life consistent with his profession, the church should admit him.

Joining the church is "confessing Christ," and honoring him before men; an acknowledgement of our peculiar relations to all believers; a pledge of our cordial love to the brethren, of our earnest co-operation with them, according to the measure of our endowments, in all their judicious labors and prayers for advancing the Kingdom of Christ. In entering a church there is a pledge to sustain it in all its vital interests.

LESSON XLV.

ASSURANCE OF HOPE.

1. Where do all find the phrase, "full assurance of hope? Heb. 6 : 11.
2. Did Paul use the language of assurance in regard to himself? 2 Tim. 1 : 12; 4 : 6–8.
3. Under what circumstances was this written? Ans. — While in prison, at Rome awaiting his execution. This gives to his language peculiar force and solemnity.
4. Had he not previously used the language of assurance? 2 Cor. 5 : 1, 6, 8; Col. 2 : 2.
5. Refer to some other instances. Rom. 8 : 38, 39; Gal. 2 : 20; Phil. 1 : 21.
6. The apostle John was a humble, loving disciple; did he use the language of assurance? 1 John, 3 : 14, 19; 4 : 13; 5 : 19, 20.
7. What is assurance of hope the effect of? Is. 32 : 17.
8. Have you an assured hope of salvation? If not, why?
9. Do you doubt the truth of God's word, the all-sufficiency of the atonement by Christ, or his willingness to save the chief of sinners?
10. What is the ground of assurance? John, 3 : 14, 16; 1 Tim. 1 : 15.
11. Are not Christ's invitations extended to all? Matt. 11 : 28–30; John, 6 : 37; 7 : 37; Rev. 22 : 17.
12. Have you doubts whether you really believe and trust in Christ?
13. Is there any condemnation for those who believe in Christ? John 5 : 24; Rom. 8 · 1.
14. If you have doubts in regard to your salvation, do not the glory of God, and your own usefulness require you to ascertain their source, and banish them.
15. Did the Old Testament saints speak of their salvation with assurance? Exod. 15 : 2; Job, 19; 25; Ps. 62 : 1, 2.
16. You may have been a professor of religion many years without assurance, or peace. Christ's invitation is to *you*. Matt. 11 : 28–30.
17. May we not rejoice in Christ with assurance, while we have no confidence in the flesh? Phil. 3 : 3; 4 : 4.
18. Does not Christ desire the peace, joy, and rejoicing of his disciples? Luke, 10 : 20; John, 14 : 27; 15 : 11.
19. Are not the followers of Christ often exhorted to rejoice in him? Rom. 5 : 1–3; 1 Thess. 5 : 16; 1 Pet. 1 : 8.
20. Do you rejoice in Christ with assurance of hope?

NOTES. — Assurance of hope is a Scriptural doctrine. The inspired writers themselves enjoyed it in a high degree; and they record many striking examples of it among the people of God. Its attainableness is taught by our Saviour, and the apostles; and has been illustrated and enforced in the preaching and writings of the soundest divines of New England. President Edwards says, "The nature of the covenant of grace, and God's declared ends in the appointment and constitution of things in that covenant, do plainly show it to be God's design to make *ample provision for the saints having an assured hope of eternal life while living here upon earth.*" Assurance is not only attainable in very extraordinary cases, but ample provision is made for all Christians. It is a gracious gift of the Holy Spirit, but is offered as fully and freely to the entire Church of Christ, as salvation is to the world.

In reading the word of God in reference to assurance of hope, we shall notice, —

1. The depravity, deceitfulness, selfishness, and pride of the human heart are described with the clearness and force of divine inspiration; and humility, self-distrust, and deep searching of heart, everywhere inculcated.

2. The sacred writers refer to their own salvation, and address the people of God in regard to theirs, in language of plain assurance. Doubt and uncertainty seem foreign alike to their hearts, and their language.

We see, therefore, that assurance of hope is consistent with a clear view of the depravity of the heart, the condemning power of the law, deep humility, and self-distrust. While Paul described himself the chief of sinners, he nowhere expresses a doubt of his salvation. The ground of assurance of hope is the same as that of justification; viz., the atonement or mediation of Christ. He was himself the priest and victim; the expiatory sacrifice for our sins. And the redemption of the Church was a work so perfect, so glorious, that divine honor would not permit it to be mixed with, or marred by, any works of her own. Hence the Church is to be saved, not by works, but by faith. She must do much, but it is because she *is saved*. Her works are not the ground, but the *fruit* of her faith. *Assurance* of hope is not essential to the existence of faith, since there are degrees of faith, as of sanctification; but it is essential to peace of mind and a close walk with God. Christ desires we should all possess it. He purchased it for us with his own blood; and shall not we receive as a free gift, that which cost him an infinite price? Let us banish the doubts which Satan inspires, renew our consecration to Christ, and obtain "the full assurance of hope" by the "full assurance of faith."

LESSON XLVI.

THE LORD'S SUPPER.

1. When was the sacrament of the Lord's Supper instituted? Matt. 26: 26–30.
2. For what Jewish rite was this ordinance substituted?
3. When was that rite instituted? Exod. 12: 11–14.
4. What sacrifice does the Lord's Supper symbolize? Ans. — Like the paschal lamb, whose blood sprinkled upon the door-posts saved the people of Israel, it symbolizes the Lamb of God, whose blood applied to the heart by faith, cleanses from all sin. Matt. 26: 28; 1 John, 1: 7.
5. How long was the feast of the Passover observed by the Jewish nation? Ans. — From their departure from Egypt to the crucifixion of Christ; about 1,500 years.
6. How long since the Lord's Supper was instituted? Ans. — More than 1,800 years.
7. How long will it probably continue to be celebrated? Ans. — As long as Christ's Kingdom on earth endures. Ps. 145: 13; Luke, 1 · 33.
8. Is it not the duty of every disciple of Christ to celebrate this ordinance? Luke, 22: 19, l. c.
9. How should we prepare our hearts for the Lord's table? 1 Cor. 5: 7, 8; 11: 28.
10. What directions did Paul give for celebrating this ordinance? 1 Cor. 11: 23–27.
11. What does Paul mean by "eating and drinking unworthily?" Ans. — Not being unworthy of salvation, but going to the Lord's table without repentance and faith, and consequently in a state of sinfulness.
12. Did primitive Christians celebrate this ordinance frequently? Acts, 2: 42; 20: 7.
13. Who *ought* to be prepared to partake of it? (Notes.)
14. What preparation do they need?
15. Can any one live to the glory and honor of Christ without being prepared to celebrate the Lord's Supper?
16. Christ having offered himself a sacrifice for us, what should we offer to him? Rom. 12: 1.
17. Upon what scenes in Christ's history may we appropriately meditate while at his table? Luke, 22: 44; 23: 1–3, 33, 34.
18. Does not the celebration of this ordinance tend greatly to promote Christian union and brotherly love?
19. Do you love to meet Christ at his table?
20. If you do not love to meet him on earth, how can you meet him in heaven?

NOTES. — Our Lord nad said concerning the last passover which he was to partake; "With desire have I desired to eat this passover with you before I suffer." He probably referred to the fact that he was then going to substitute for that Jewish rite the Christian institution of the Lord's Supper. It was the same night in which he was betrayed that he took the bread "after supper," and said to his disciples, "Take, eat, this is my body which is broken for you. This do in remembrance of me." Then handing them the cup of wine, he said; "This cup is the New Testament in my Blood. As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Simple as the ordinance is, perverted and corrupted as it has been by the Roman Church, it has never ceased to be observed, from the sacred hour of its institution by our loving, sorrowing Lord. It is not a sacrifice, but the commemoration of one. It is designed to recall the past sufferings, the permanent love, and the second coming of our Redeemer. It is called the Communion, because Christ and his people commune in it together; Eucharist, or thanksgiving; Lord's Supper, or Supper with Christ. The question, Who shall partake of it? has a twofold answer. No one ought to partake of it but a penitent believer. But as churches and ministers cannot judge the heart infallibly, they must have some other guide about administering the ordinance. A minister then, must invite persons to the table, on the ground that it is not the table of his church or sect, but of the Lord. He must state who ought to partake, and leave the responsibility of partaking on every individual. But a church has another duty; in admitting to permanent membership and communion, she must require satisfactory evidence of regeneration, soundness in the faith, and a correct life.

Every human being ought to be prepared to partake of this ordinance, for various reasons; it requires no other preparation than is requisite to live aright, every moment and everywhere; we are no more required to be holy at the communion table than in the workshop or the parlor; if we are not prepared for it, we are not prepared either to live or die; we owe it to Christ to commemorate his love, and his great sacrifice for us; we owe it to the world to erect this monument continually in their view, and "Shew his death till he come;" we owe it to ourselves to refresh our recollection of what he has done and suffered for us; we owe it to our brethren, to meet them and strengthen their faith, and quicken their love by frequent meetings around this family board.

In performing this service, the sense of unworthiness is a recommendation, provided there be with it a hearty repentance of all sin, consecration to Christ, and trust in him.

LESSON XLVII.

DEATH.

1. What does the Bible teach as to the origin of death? Gen. 2: 17; 3: 19; Rom. 5: 12.
2. Does each one die for his own sin? Deut. 24: 16; Jer. 31: 30.
3. What is physical death? (Notes.)
4. What is moral death? "
5. Have there been exceptions to physical death? 2 Kings, 2: 11; Heb. 11: 5.
6. Will any others reach heaven without going through the grave? 1 Thess. 4: 15–17.
7. What will be the state of the Christian after death? 2 Cor. 5: 8; Phil. 1: 23.
8. What will be the state of the ungodly? Matt. 25: 41.
9. Does the soul become unconscious at death? Luke, 23: 43; 2 Cor. 5: 4.
10. Do the Scriptures teach any thing like purgatory or prayers for the dead? Rev. 22: 11.
11. Why do infants die? Rom. 5: 12–14.
12. How does God repair the calamity of their early death? Matt. 19: 13–15; Rom. 5: 17.
13. Why do we dread dying?
14. How may the dread of death be removed? John, 3: 16; 1 Cor. 15: 57; 2 Cor. 12: 9; Ps. 116: 15.
15. What is infinitely worse than the death of the body? Rev. 20: 14, 15.
16. What is the difference between the death of the good and bad? Ps. 37: 37; Prov. 14: 32; Matt. 27: 3–5; Acts, 7: 59, 60; 12: 23.
17. Infidels and bad men often renounce their creeds at death; how do Christians regard Christ and the gospel then?
18. May we not desire a happy death, that we may glorify God? Phil. 1: 20.
19. How may we die in safety? Acts, 16: 31.
20. How may we die in peace and joy? 2 Pet. 1: 10, 11.
21. Death is to end a course of obedience, not to begin it; how are many persons affected by a near approach of eternity? Matt. 25: 6–10.
22. Are you classed with the wise, or the foolish?
23. What pious use should we make of the uncertainty of our lives? Eccl. 9: 10; Matt. 25: 13; 2 Pet. 3: 10–14.
24. What may be the language of the devout Christian on the approach of death? 1 Cor. 15: 55–57.
25. Are you prepared to use that language?

NOTES. — "Dust thou art and unto dust shalt thou return." This sentence of physical death was passed by a holy God upon the human race, when Adam rebelled. Death, in its broad sweep grasps the infant of days, and the man of grey hairs; the believer and the unbeliever; — the man after God's own heart, and the wretch abandoned to every vice. Death among the human race is the result of sin. Among plants and animals, it was probably a part of God's original plan. He announced it as a punishment to be endured by man if he should break the law. Moral death is the separation of the soul from God, by wrong purposes and feelings, as physical death is the separation of the soul from the body by some defect in the action of the bodily forces.

"By one man sin entered into the world; and death by sin," but through the atonement made by the second Adam, the curse becomes a blessing to every believer. Death cannot now hold his victim. His triumph is short, and extends only to the gross, material part of man. Death sows the body of the believer as a seed in its native dust, but Christ shall raise it, a new and glorious body, fashioned like his own. As the dying of the seed issues in the rising of a beautiful flower, so the dying of the body, is the process through which the bodies of saints will pass to the likeness of the Redeemer's body. Because Christ *died*, we only *sleep* in death; and thus its heaviest curse is abolished to believers. To the unbeliever, it is the last calamity of life, and leads to woe unutterable. At death, the state of the soul is fixed. No intermediate state of suspended consciousness is revealed in the word of God. Purgatory is but a wicked adoption of a Pagan notion by an apostate branch of the church. It quiets the fears of those who love sin, and weakens the motive to immediate repentance. God has revealed enough to satisfy those who love and obey him; that at death the soul enters upon, or rather continues in, a state of conscious, intelligent existence; that the souls of believers, redeemed and sanctified, will enter into a state of blessedness and joy, and those of the unbelieving and impenitent will suffer the "perdition of ungodly men."

This life is but the beginning and infancy of our existence; a probationary, preparatory state, from which we enter a state of eternal reward or punishment.

To us individually, the day of death can never be known. God, in his word and providence, warns us to be in constant readiness; and freely offers the influences of the Holy Spirit, to prepare us for the great change. The command is, *watch and pray*. Death may come to-day. No language can be more full of import than that of our Saviour: Therefore be ye also ready; for in such an hour as ye think not, the SON OF MAN cometh.

LESSON XLVIII.

THE RESURRECTION OF THE DEAD.

1. Where is the doctrine of the resurrection taught in the Old Testament? Job, 19 : 25, 26; Dan. 12 : 2.
2. Where is it taught in the New Testament? John, 5 : 28, 29; Acts, 24 : 15.
3. Repeat Paul's sublime description of the resurrection. 1 Cor. 15 : 51–56.
4. Had any persons been raised from the dead before the resurrection of Christ? 2 Kings, 4 : 32–37; Luke, 7 : 12–15; John, 11 : 43, 44.
5. How is Christ's resurrection referred to? Acts, 26 : 23; 1 Cor. 15 : 20; Rev. 1 : 5.
6. Is our resurrection connected with his? 1 Cor. 15 : 13–20.
7. What change will pass on those who are alive at the second coming of Christ? 1 Cor. 15 : 51, 52.
8. How will our bodies differ from what they now are? 1 Cor. 15 : 42–44.
9. Who will raise the dead? John, 5 : 24–29; 1 Thess. 4 : 16.
10. Will the righteous and the wicked be raised separately? Dan. 12 : 2; John, 5 : 28.
11. If both are raised at once, what will be the destiny of each? John, 5 : 29; Rev. 20 : 15.
12. Does nature afford us any emblems of the resurrection? John, 12 : 24; 1 Cor. 15 : 36–38.
13. Our future destiny will be decided by the state of the soul; what blessed changes should we now seek? 2 Cor. 5 : 20.
14. What will be the cry of the wicked at the resurrection? Rev. 6 : 16; 9 : 6.
15. How will the righteous regard it? Luke, 21 : 28; 1 Thess. 4 : 17, 18.
16. How will Christ be glorified at the resurrection? 2 Thess. 1 : 10.
17. The judgment will immediately follow the resurrection; how ought we to live in view of both? 2 Tim. 1 : 18; 2 Pet. 3 : 10–14.
18. If the body is to be in heaven, how ought we now to regard it? 1 Cor. 6 : 20.
19. To whose body will ours be conformed if we are saved? Phil. 3 : 20, 21.
20. How should we live in prospect of having immortal, sinless bodies? Phil. 3 : 8–14.

NOTES. — That there will be, at the end of the world, a resurrection of the dead, both, of the righteous and the wicked, the just and the unjust, is a doctrine clearly revealed in the Holy Scriptures; and one deeply interesting and important. Death does not annihilate the body, but changes its form, and reduces it to its first elements. Under each of the three dispensations, one person went to heaven without dying; showing that the body is to share the soul's destiny. The Scriptures do not lead us to expect the resurrection in accordance with any known, natural laws, but, *by the direct exercise of infinite power*. He who created the worlds from nothing, can certainly raise the dead. The particles of a human body may be scattered and recombined with other particles; but every man knows that he has the same body he had twenty years ago; that every atom in it is changed once every seven years. So God can raise the same body without one of the particles that composed it at death.

We are told what the new, or spiritual body will be. "There are celestial bodies, and there is a spiritual body," but the substance and the form are yet among the hidden mysteries of God. We cannot doubt, however, but it will be capable of eternal activity without fatigue or want, that it will be a pure and holy habitation of a pure and perfect spirit; sharing its felicity, and manifesting forth the wisdom and glory of Christ, in the new creation. It will reflect the beauty and heavenly splendor of Christ's glorious body. "We shall be like him for we shall see him as he is."

If believers in Christ, pardoned and saved by him, are clothed with a body fitted for the blessedness of heaven, unbelievers and rejectors of his salvation, will be clothed with a body capable of enduring "everlasting destruction from the presence of the Lord and the glory of his power." Immortality is the portion of the lost as well as the saved. Eternal death, is neither an eternal sleep, nor annihilation.

The Scriptures teach us that the last generation of saints on earth, will not see death, but be suddenly changed, to an incorruptible form, and translated to their heavenly abode. "The Lord himself shall descend from heaven with a shout, and with the voice of the Archangel (Jesus Christ) and the dead in Christ shall rise first;" before the living saints are changed. Then we, meaning the saints who are alive and remain at the end of the world, "shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we be ever with the Lord." The doctrine of the resurrection, though it may seem unessential to some, to others incredible, to all mysterious, is so clearly revealed and proved that it cannot be rejected without rejecting the authority of divine revelation.

LESSON XLIX.

THE FINAL JUDGMENT.

1. What is the character of God? Exod. 34: 6, 7; Rom. 2: 3–6.
2. Does God, in this world, punish the guilty more than they deserve? Ps. 103: 10.
3. The righteous often suffer more here than the wicked; will it be so always? Ps. 37: 35, 36; 62: 12; 73: 3–9; 2 Cor. 5: 10; Gal. 6: 7, 8.
4. What does the Bible say as to a day of righteous discrimination between the good and bad? Acts, 17: 31; Jude, 14, 15.
5. Who are to be judged? Matt. 25: 32; Jude, 6.
6. By what rule are they to be tried? John, 12: 47, 48; Rom. 2: 12, 16.
7. Who is to be the judge? John, 5: 22.
8. Why is Christ to be the judge rather than the Father or Holy Spirit? Phil. 2: 6–11.
9. While here, Christ was tempted as we are, how will that qualify him to judge us?
10. When here, he was despised; how will he be treated in the last day? Matt. 25: 31; 1 Thess. 4: 16; Rev. 1: 7.
11. Christ as God gave the law; as man he obeyed it; how will he treat it at the judgment?
12. What solemn instructions are given us respecting the judgment? Eccl. 11: 9; 12: 14; Matt. 12: 36; Rom. 2: 6.
13. What effect do these divine admonitions have upon your life, and preparation for judgment.
14. Will all the lost suffer alike? Luke, 12: 47, 48; Rom. 2: 12.
15. Will it be an individual as well as a general judgment? Rom. 14: 12; Matt. 12: 36.
16. Will there be a public exposure of secret sins? Eccl. 12: 14; Rom. 2: 16; 1 Cor. 4: 5.
17. Some have believed that the souls of the lost might be delivered from their sufferings in answer to prayer before the judgment? Is such a doctrine taught in the Bible? Eccl. 11: 3; Luke, 16: 23–26; Rev. 22: 11.
18. What is said to be the duration of future punishment? Matt. 25: 46.
19. What is it to be in heaven? John, 17: 24.
20. How can we be prepared for the day of judgment? Phil. 1: 9–11; 3: 9–11; 2 Pet. 3: 14.
21. To which final world are you going?

NOTES. — The Bible teaches that there will be a judgment after the resurrection. Here man is in a mixed condition, where mercy and wrath are blended, but there, they will be separated, the rewards of grace being conferred on the believer, and the wages of sin on the unbeliever. Punishments here, are sufficiently frequent to convince us of a righteous government, and sufficiently seldom to prove the need of a general retribution. Reason and conscience harmonize with divine revelation. Professed infidels often betray appalling terror at the prospect of it, their conscience being too strong for their creed.

The judgment at death determines the destiny of the individual. The general judgment is a public satisfaction of those special decisions, and a public exposure of character, which will command the approbation of every conscience in the universe. There are also other momentous ends to be secured by the general judgment.

The judge will be Christ; hence the solemnity of the gospel message, which he sends to warn us now. He gave his life and blood to redeem the world, and it is fit that he should preside at the great tribunal. He is supremely adapted for this great work; he knows the power of temptation and can make every just allowance. He kept the law of God, while in our nature, showing that perfect obedience is possible, that the demand for it is just, and that consequently, forgiveness is an act of mercy. Christ, also, being visible, unlike the Father and the Spirit, is best suited to preside at a scene where stern realities are to prevail. Woes and joys succeed the judgment of which Heaven and Hell are but the names, and Eternity the measure. The sufferings of the lost will be spiritual, rather than corporeal; including the wrath of God; the bitterest remorse; the most cruel tormentings of Satan; and association with the depraved and damned.

Care is requisite, lest after the manner of the dark ages, we apply the figures of the Bible to the actual experience of the future existence. A marked reserve is maintained in the Bible as to the locality of heaven and hell. The great truth incessantly taught is, that here, we are to prepare for death, judgment and eternity! That our final state will be but the completion of our present state; eternity but unfolding the characters formed in time. The polluted and depraved, will be agonized at the presence of the perfect purity of heaven, and amid the fearful scenes of the judgment, the spot of guilt on the sinner's soul, will absorb his attention, and inflict the deepest pangs. Hence the folly of deferring repentance and faith till death. A full fitness for the hallowed occupations of heaven, is as requisite as a divine acquittal from condemnation. The knowledge, holiness, and love which mingle with the bliss of heaven must be begun here

LESSON L.

PERDITION.

1. What is the Scriptural meaning of Perdition? Ans. — The utter loss of the soul. Future misery, or eternal death.
2. Who is the judge of the world? Matt. 25 : 31, 32; 2 Cor. 5 : 10; 2 Tim. 4 : 1.
3. What sentence will be pronounced upon the finally impenitent? Matt. 25 : 46, f. c.
4. Do the Scriptures prove that the perdition of the wicked will be eternal, or without end? Mark, 3 : 29; 2 Pet. 2 : 17, l. c.; Jude, 7, l. c.; Rev. 14 : 11.
5. How do these passages prove the immortality of the soul? Ans. — If the punishment of the soul be eternal, the existence of the soul must certainly be so.
6. In what strong language is the state of the lost described? Ps. 11 : 6; Matt. 22 : 13; Mark, 9 : 44.
7. Fire, brimstone, weeping, wailing, worms, and chains, are figures; what may we suppose the sufferings of the lost will be?
8. What is the character of those consigned to such terrible punishment? Gal. 5 : 19–21; Rev. 21 : 8.
9. Will not all impenitent persons be consigned to the same perdition? Luke, 13 : 2, 3; John, 3 : 3.
10. Will the sinner who does not repent in this life, have any disposition to repent after death?
11. Will not the justice and righteousness of God be made manifest in the punishment of the wicked? Neh. 9 : 33; Ps. 129 : 4; Rev. 16 : 5.
12. Whom does Christ forewarn us to fear? Luke, 12; 4, 5.
13. Do you love and fear him?
14. If you do not love or fear him in this life, how can you at, or after the judgment?
15. What is the beginning of wisdom? Ps. 111 : 10, f. c.
16. Can we conceive it to be possible for a holy God to admit the wicked into heaven? Gen. 18 : 25; Rev. 21 : 27.
17. Would not the presence of the wicked destroy the peace and happiness of heaven?
18. Would a law, human or divine, be of any binding force, if *no penalty* were attached to its violation?
19. Will not the sufferings of the lost be increased by their remembrance of rejected love and mercy? Heb. 10 . 28, 29.
20. Does God *take pleasure* in the death of the wicked? Ezek. 33 : 11.

NOTES.—The future may be learned with certainty, only by the testimony of God. Reason teaches that sin and suffering have no tendency to make men holy. It is not unreasonable to believe that sin follows the soul, to degrade and torment it after death; for there is no nation without the Bible, that has not believed it. But some deny that the Scriptures teach this doctrine; either affirming that there is a cessation of all sin and suffering at death; or, that Christ will ultimately bring all into a state of holiness and blessedness. If this is true, then it is right, and every being will rejoice in it. And it is this *desirableness* of it, that makes so many believe it. Yet it is still more *desirable* that there should not have been any sin. If the desirableness, according to our limited view of things does not make the latter a reality, it cannot make the former true.

Some reason from the goodness of God; but if sin and suffering may exist a moment, they may exist forever; because there is no intrinsic impossibility that omnipotent goodness may permit sin and suffering to exist; how long, reason is incompetent to decide. Some regard it as cruel to state this doctrine fully. But Christ was more benevolent than we, yet no one has stated more definitely and dreadfully than he, that the unbeliever "shall be damned."

Neither annihilation nor restoration is taught in the Scriptures. Lazarus was in heaven after death; and the rich man (not annihilated but) in hell lifted up his eyes, full of anguish. The Bible is of no value, if we cannot understand it without resorting to forced principles of interpretation.

We believe the Bible to teach the doctrine of the future and endless punishment of all who die in their sins. We can here only describe the passages in classes, and give specimens.

1. There are but two classes in the judgment, going to opposite destinies. Ps. 1 : 37; 29 : 38; Dan. 12 : 2. The parables of the wheat and tares, sheep and goats, good and bad fish, faithful and unfaithful stewards, wise and foolish virgins, etc., etc. 2. Life and death depend on receiving or rejecting the gospel here. Matt. 7 : 24–27; 13 : 18–23; Mark, 16 : 16; Heb. 2 : 3. 3. God is just, and can and does punish sin. Matt. 10 : 28; 23 : 33; Rom. 2 : 2–9. 4. Heaven and hell are of equal duration. Rev. 22 : 11; 14 : 15; 20 : 15; Matt. 25 : 46. 5. Some are never to be forgiven. Matt. 12 : 32. Heb. 6 : 4–8. It is clearly taught that there will be degrees of punishment. Luke, 12 : 47, 48.

What the punishment of the lost is, we are taught by dreadful images, rather than literal descriptions,—such as "weeping, wailing, gnashing of teeth; fire and chains."

LESSON LI.

HEAVEN.

1. How is the happiness of heaven described in the Bible? Is. 64 : 4; 1 John, 3 : 2.
2. Who has prepared it for redeemed souls? John, 14 : 2, 3.
3. What constitutes the chief happiness of heaven? John, 17 : 24.
4. Are earthly trials and sorrows known there? Is. 35 : 10; Rev. 21 : 4.
5. What were David's anticipations of heaven? Ps. 16 : 11; 17 : 15.
6. What does Paul say of his vision of Paradise? 2 Cor. 12 : 1–4.
7. How did this influence his life? 2 Cor. 12 : 10; Phil. 1 : 21–23.
8. What did he say of his life, when in immediate prospect of death? 2 Tim. 4 : 6–8.
9. Do not our hopes and contemplations of heaven very much affect our usefulness here?
10. What blessed vision of heaven was afforded to the apostle John? Rev. 21 : 1, 2, 10–12, 23, 24.
11. What revelation did Stephen have just before his martyrdom? Acts, 7 : 55, 56.
12. What are some of the many references to the state of the righteous in heaven? Heb. 4 : 9; 1 John, 3 : 2; Rev. 7 : 14–17.
13. Will not our faith and love here, affect the degree of our happiness in heaven? Dan. 12 : 3; Matt. 25 : 20–23; Rev. 2 : 23, l. c.
14. How will those be rewarded who labor, endure and overcome? Matt. 10 : 22; Heb. 4 : 11; Rev. 2 : 17.
15. What glorious company will be associated together in the bliss of heaven? Heb. 12 : 22–24; Rev. 7 : 9.
16. How will this vast multitude be employed? Rev. 7 : 10, 15; 15 : 3; 20 : 6.
17. Have you a confident hope of joining in that service and song?
18. Are you crucifying the world and the flesh and putting on Christ as a preparation for heaven?
19. Are you *pressing on* in imitation of Paul? Phil. 3 : 13; 14.
20. In view of all your friends here and in heaven, can you adopt the language of the Psalmist? Ps. 73 : 25.
21. Will you think much of heaven and of him who has prepared it for all that love him?

NOTES. — "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." Human language cannot describe, nor the human heart understand "the things God hath prepared for them that love him." Paul was caught up into Paradise, and heard unspeakable words which it was not lawful or possible for man to utter.

It is not distinctly revealed to us that heaven is, or is not, a local, material creation. The material descriptions of it abounding in the Bible, are evidently types and figures employed to convey to finite minds some idea of the place, and state of glory and blessedness prepared for the redeemed. No literal description of it, therefore should be attempted, but we may reverently consider what is revealed concerning the mansions which Christ hath prepared in his Father's house for those that love him.

Heaven is delivered from the curse of sin, and all its consequences. Death, the world's terror; pain and disease, sorrow, crying, and tears are unknown there. The wicked cease from troubling, and the weary are at rest. There is neither darkness nor storm, yet neither sun nor moon, for the glory of God and the Lamb is the light thereof.

Heaven is the creation and dwelling-place of God in Christ, and doubtless, in the highest and most perfect degree exhibits his wisdom and goodness. As a spiritual creation, the soul renewed and sanctified, is the perfection of all the works of God; so, we may believe, the *spiritual body*, and the *place of its abode*, are the most glorious of all his material works.

The Holy City, the New Jerusalem, built of pure gold, like unto clear glass, her walls of jasper, gates of pearl, and streets of gold, her pure river of the water of life, and trees bearing twelve manner of fruits, is but a figure to convey to our minds some idea of the splendor of the saints' heavenly home. Whatever it may be as a place, heaven is the abode of angels, and the spirits of the just made perfect; where Christ reveals the brightness of the Father's glory in the express image of his person, and receives the adoring homage of the countless throng who cast their crowns at his feet.

Since, as all believe, friends will be recognized in heaven, there must be a continuance of our *individual characters*, and the remembrance of earthly scenes, and even of sin. Thus, while the song of praise is poured forth for pardon and salvation, the humble sorrow of penitence may form the sweet minor passages in the anthem of heaven's eternal joy. The Scriptures lead us to believe that redeemed souls, will enter heaven with various capacities for knowing, loving, and serving God, and maintain forever a diversity of positions, and various degrees of happiness; yet each perfect in its kind.

LESSON LII

REVIEW.

1. Have you prayerfully studied the preceding lessons?
2. Can you prove the existence of God from the connection between cause and effect, and the existence of the universe?
3. What are some of his *natural* attributes, and why are they called so?
4. What are his *moral* attributes?
5. What is the doctrine of the Trinity?
6. Are you familiar with the lessons on the law of God and the fall of man? What is regeneration?
7. Have you examined the Scriptures in reference to the divinity, titles, and offices of Christ?
8. In what sense was Christ a Prophet, Priest, and King?
9. Can you state, in your own language, the doctrine of the atonement?
10. What is the nature and evidence of true repentance?
11. Have you *that faith* which is described in the notes on Lesson 34?
12. Is sanctification, with you, a subject of faith, prayer, ardent desire, and experience?
13. Has the lesson on the temptations of Satan encouraged you to resist them by watching and prayer?
14. Have afflictions (Lesson 42) been the means of leading you to a more cordial acquaintance with Christ?
15. Have you made the evidences of piety a subject of religious study and examination?
16. Does the lesson on Assurance of Hope, accord with your own experience?
17. Has faith taken away your fear of death?
18. In studying the lesson on the Judgment, have you obtained any clearer views of the justice of God and of his holy hatred of sin?
19. What, in your view, constitutes the chief glory of heaven?
20. Have you imbibed the popular, but false idea, that all who enter heaven will enjoy the same degree of happiness, and make the same progress in the knowledge and love of God?
21. The teacher has asked the class a great many questions. I now propose to reverse the order, and let the class question the teacher.
22. Do you pray for us individually, sympathize with, and improve every oportunity to converse with us?

NOTES. — We cannot in a single lesson review all the great doctrines and themes embraced in this series of subjects; the questions on the preceding page, therefore, refer only to a part of them. It is earnestly recommended, however, that the school should devote the usual hour of one Sabbath in each quarter, to a careful review. Questions, in great variety, will suggest themselves to every interested and devoted teacher, and certainly *no other* should undertake to guide inquiring minds in this, the greatest, and most important of all studies.

Doctrines are the classification of truth. Doctrinal study, therefore, is the systematic examination of the being, character, law, and will of God, as revealed in his word, his works, and his providence. This is the noblest study that can engage the human mind, and should excite our warmest enthusiasm and highest ambition. The great source of the weakness and inefficiency of the church is the ignorance of God and his word which so extensively prevails among her members.

In this lesson, and in the one on Heaven, reference is made to what seems most clearly to be a Scriptural truth, *that character here, stamps its impress on the character hereafter;* that among the lost there are degrees of suffering, and among the saved degrees of knowledge, love and joy, that attainments in piety, spiritual knowledge, and the love of God here, will mark the entrance of the soul into heaven and its eternal progress in knowing, loving, and serving him there. Dan. 12 : 3. In what other sense can we understand the language of Daniel; the parable of the talents, Matt. 25 : 14–23; the words of Paul, "one star differeth from another star in glory," 1 Cor. 15 : 41; or those often quoted words in Rev. 14 : 13, *and their works do follow them,* and again *my reward is with me to give to every man as his works shall be?* Rev. 22 : 12. *How* do the works of those who die in the Lord follow them, if all enter Heaven on a *level* and forever *keep* that level? We find nothing in the word, and no analogy in the works of God to warrant the belief, that the doubting unbelieving, slothful Christian will, on entering heaven know and enjoy as much, and make as rapid progress in holy love and joy, as the faithful, earnest, confiding disciple, whose life was wholly consecrated to Christ, and whose effort and example led many into his fold. This progress in religious knowledge and piety is possible and important to all; personally, no more so to the *minister* than to each member of his church, or to the teacher than to every member of the class. "Wherefore, beloved, seeing ye know these things, press toward the mark for the prize of the high calling of God in Christ Jesus, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever." Amen.

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